

Baptist Leader



JULY

**THE STORY OF THE
ROSA O. HALL AWARD
WINNERS FOR 1942:**

**Apostle to the North Country
By the Still Waters**

•
**PHILADELPHIA FINDS
A WAY**

•
**THE TRAVELCADE
TAKES THE CONVENTION
TO THE CHURCHES**

1942



From a painting by Eugene Burnand

The Great Supper

THIS painting does not attempt a literal portrayal of Jesus' parable of the Great Supper; instead, it sets forth its spirit and meaning.

The householder, barely discernible in one of the open windows of the gaily decorated mansion, is awaiting the arrival of his guests. His servants have been busy and the feast is in readiness. The happy, charming children of the family have gone out to invite the guests, and now they escort them to the house. At the right of the picture, an older son, representing his father, bows in kindly welcome. Behind him, other children of the family are being dressed in appropriate festal garb.

Take note of those coming to this feast. Here is an aged blind man, led by the hand. Here is a man and his wife; they have found the struggle of life hard and discouraging. Here is a man so badly crippled that he must lean for support upon the shoulders of his sons. And here are many other needy souls. Since those who were first invited spurned the invitation, the children have gone into the streets and brought in the poor and maimed and blind and lame. But the deeper need of these men and women, as their faces reveal, is for friendship and inner life.

Has not the artist given us an epitome of the gospel? Is not the Father's invitation, "Come"? And could any word be more gracious?

EUGENE BURNAND (1850-1921) WAS A NATIVE OF SWITZERLAND. HIS RELIGIOUS PAINTINGS DISPLAY ORIGINALITY AND SPIRITUAL INSIGHT.

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Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH
AND CHURCH SCHOOL WORKERS

Vol. IV

JULY, 1942

No. 4

Special Articles

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This Month

■ LEADER readers get a double Church-of-the-Month this month; we honor two men—winners of the Rosa O. Hall Award—who took two jobs because they were hard jobs, and succeeded brilliantly.

■ "Do Baptists Know What They Believe?" is written by a church school superintendent who wanted to know what his young students were thinking—and found out.

■ Some churches let the summer put them out of business; others use the summer for the purposes of the church. Margaret Cornwell writes the story of the first summer Baptist Work Camp in Baptist history; it happened in Milwaukee.

■ "Leaders Say—" is a gold mine of illustrations for teacher, preacher. . . .

Next Month

■ If your boy or girl plans to go to college, have him or her read the story of a man called "Shorty," who is six feet, five and a half inches tall and who is known among the students at Wisconsin as "a walking example of high Christian teaching. . . ."

■ The story of Noah Davis is the story of a brash young man who started a tract business in enthusiastic faith that it would one day become a great publishing concern: it became The American Baptist Publication Society. Dr. Owen Brown, former secretary of the Society, tells it well.

■ Pastors will rub their eyes and search their hearts when they read "A New Church at Your Fingertips," by the editor of *Church Management*.

Copyright, 1942. Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

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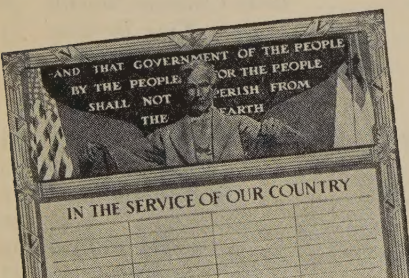
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■ Have you been listening to the new broadcast over the Blue network, on Sundays at 9.30 P.M.? It features the singing of hymns by relatives and friends of men in the armed services.

One thing about this war must impress everybody: there's a lot more religion abroad now than there was in 1917.

■ That idea of having a fellowship convention of Northern-Southern Baptists in 1944 seems to have taken root. At least the Southern Baptist Convention is as sympathetic as the Northern Convention

The Southern Convention, incidentally, admitted the Baptist General Convention of California, which means that its scope is now extended from the Atlantic to the Pacific, through nineteen states. And they re-affirmed their historic position on the question of church and state.

■ Oregon Baptists, meeting in State Convention, sank their teeth deep into two great issues. First they adopted a resolution to withhold financial and other support from conscientious objectors. Then they memorialized the President of the United States and Congress to convert all liquor stocks to alcohol for munitions.

There's one great thing to remember about an Oregon Baptist: you never have to guess where he stands.

■ One of the best suggestions to come in this chaos from a church leader has just come from Dr. Frederick H. Knubel, president of the United Lutheran Church. Dr. Knubel wants to know why we in the churches are not planning an American religious expeditionary force to rehabilitate the ruined churches of Europe after the war. He points out that 200 years ago immigrants brought their European churches to America. Has not the time come for us to reciprocate?

Perhaps we shouldn't even stop at church-building; how about an all-out campaign to stamp out the crop of war hatreds and misunderstandings engendered by war?

■ The Scot is not usually a demonstrative soul, but at a recent session of the General Assembly of the Church of Scotland wild applause greeted the Highland elder who repeated this prayer: "Lord, have mercy on Hitler—but if you can't, do something with him!"

■ General Secretary Cavert of the Federal Council of Churches of Christ in America is asking that the churches of America should be given representation on any council or commission to help dictate the peace terms following the present war.

Well, why not? If there is any man on earth capable of tempering the hatred and injustice that usually runs around

a peace-table, it *should* be one who represents the church of Christ.

■ Bible instruction in North Carolina is growing fast; such courses are now being offered in some 60 communities. At Morganton, \$1,200 was raised by popular subscription to defray the costs of such instruction.

■ The Bible and Missionary Conference to be held at Cape May, N. J., from August 2 to August 21, promises to be one of the most interesting ever set up by Northern Baptists. A battery of recognized Baptist leaders (Dr. Beers, Dr. Dahlberg, Dr. Dana, Dr. Samuel M. Lindsay, Miss Pearl Rosser, Miss A. W. S. Brimson, etc.), will lead discussions and offer instruction in biblical and missionary subjects. Dr. Luther Wesley Smith will make a series of addresses on alternate evenings.

This is the first conference of its kind offered Northern Baptists. It meets in one of the finest vacation spots along the famous Jersey Coast, which means that vacationing may be combined with inspiration and instruction. It should be well attended.

■ *The Pastor's Handbook for Counseling Men Entering the Armed Forces or Service of National Importance*, published by the Council for Christian Social Progress, is the best piece of work in its line that we have seen in any denomination. Copies come free of charge from the council, located at Franklin College, Franklin, Ind.

■ The state of Indiana has a new one in church societies: Gamma Kappa, a sorority for church secretaries only! The Greek letters were taken from the phrase *oigrammateis toon klerikoon*; or, in case you don't read Greek, "secretaries of the clergy."

■ Two grand old veterans retire from active service in the cause of Baptist religious education this year: they are W. H. Bayles of North and South Dakota, and Louis H. Koehler, of Illinois. Dr. Bayles, the "daddy" of them all, started his work in 1915; Dr. Koehler began three years later, in 1918.

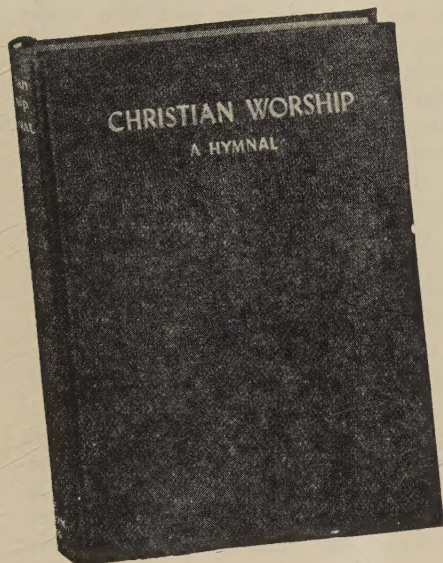
And a new director of Christian education takes charge in Indiana: he is Earl W. Johnston and he is just graduating from Southern Baptist Theological Seminary and he comes from "deep in the heart of Texas," where he graduated from Baylor in 1937. He began work May 1.

■ Notes from the "captured" churches abroad:

"Quisling regards Bishop Bergraav as his greatest enemy and obstacle."

"Cardinal von Faulhaber indicts Hit-

They sing its praises!



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WRITES a pleased pastor from Ohio who recently received his shipment of new *Christian Worship* hymnals, "The contents are what sold it to our people. It has a splendid combination of the good traditional hymns and the new forward-looking hymns *so much in demand, especially by young people!*" You, too, will find it an ideal, all-purpose hymnal. Why not inspect a copy now?

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OF INTEREST TO BAPTISTS

lerism for its veritable war on Christianity."

"When Jews were ordered to wear the Star of Israel in the streets of Amsterdam, large numbers of Dutch Christians appeared with the Star in their lapels."

Perhaps a little of our pity should be going out to the "conquerors"; what a job they have on their hands!

■ The President speaking: "Although we are called upon to employ force to the utmost we must not lose sight of the strength that lies in the sword of the spirit."

That's good. That is very good. We must have more of it. If we had had more of it across the last ten years, we might not be using force to the utmost now.

■ The British Columbia Conference of the United Church in Canada is asking the federal government of Canada

"... to continue under federal control many of the existing economic regulations instituted as war measures until such time as more permanent and effective regulations can be set up, so that hereafter all industry in Canada will be operated *for the public good and not solely for private gain.*" They mean by that, *after the war!*

We shall be hearing more of this, and more resolutions and ideas like it. It's in the air. Says the Bishop of Bradford, in England: "One thing is certain. The old individualistic system of private capitalism under which all of us were brought up is gone and it will not return."

■ Through the generosity of the friends of men in service, the Publication Society has been able to send generous shipments of *The Secret Place* and the Bible to men in camp. Letters reach us every day from the men, expressing their gratitude. We take this means to thank the host of friends who have made this possible.

■ Stated-Clerk William Barrow Pugh of the Presbyterian Church in the U.S.A. utters a word of warning:

"Let us not forget these boys of ours as we did in the first World War. If we do not keep in constant spiritual touch with them, if we forget them while they are away, they will come home and shout 'Down with the Church!' And who will blame them?"

■ Called by eight national inter-church agencies, representing virtually all American Protestant communions, a "Christian World Mission Convocation" will be held in Cleveland, December 6-10.

Purpose: "To study . . . God's pur-



Dwelling in GOD'S SECRET PLACE

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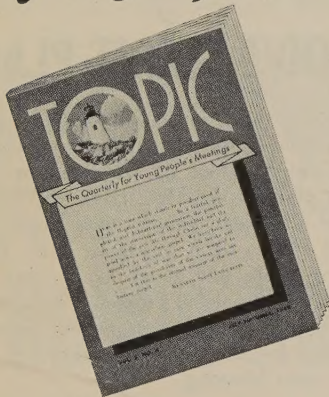
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TOPIC

for July . . .



—a sizzling issue!

THE new *Topic* gets off in high gear for a zestful period of Young People's meetings. Particularly noteworthy are "A Christian Looks at Health and Healing"—a consideration and evaluation of Christian Science, and "Time on Your Hands"—a subject of vital current interest. "When Good Friends Get Together," by E. O. Harbin, returns this popular writer to *Topic* readers with another captivating discussion. The whole quarter has much in it to commend it.

Only 10 cents per copy in quantities of ten or more mailed to one address

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OF INTEREST TO BAPTISTS

pose for the human family, man's imperfect fulfillment of that purpose, and Christ's call to immediate united action for that purpose."

Participating: the Foreign Missions Council of North America, the Home Missions Council of North America, the Federal Council of Churches of Christ in America, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council, and the World Council of Churches.

It takes the courage of the impossible to call a meeting like this.

■ Not alone is the Versailles Treaty to blame for the rise of the Nazis, says Raymond H. Geist, chief of the division of commercial affairs of the Department of State. He lists five other reasons:

1. The lack of spiritual content in all German education.
2. Long supremacy of the state over private religion and conscience.
3. The nation's pre-occupation with scientific labors.
4. Lust for power.
5. Inherent and historic "tormenting fear."

He may be right or he may be wrong—but it's highly worth thinking about.

OUR CONGRATULATIONS TO

■ **Calvary Baptist Church of Danville, Virginia**, which celebrates this month its 49th birthday while celebrating at the same time the 46th anniversary of its pastor, Rev. G. W. Goode, D.D. They plan another big time next year, when the pastor arrives at the half-century mark for his ministry.

■ **First Baptist Church of Haverhill, Mass.**, where the church "upped" its pledges 42 per cent above last year, doubled its morning congregation and made the evening congregation larger than the one in the morning! Yes—all in one year. This sounds like a Church-of-the-month. . . .

■ **Second Baptist Church, Wilmington, Del.**, organized one hundred and six years ago. "Second" was the first church in Delaware to give up use of the common cup, the last to give up use of cuspidors in the pews, and in its famous pulpit was preached a pre-Civil War sermon which Abraham Lincoln said saved Delaware for the Union. . . .

■ **Roxborough Baptist Bible School, (Philadelphia)** which is one hundred and twenty-five years old. This is one of the oldest Bible schools in the country, and one with a great history of effective work. We regret our lack of space; Roxborough is worth a feature story!

ROCKS AND ROSES Out of the Mailbag

Dear Sir:

First . . . just a "thank you" for the best leadership education magazine I have ever known.

Second . . . How is this for a record: we have a class of Intermediates, 13 to 15 years of age; there are eleven in the class—for the past nine weeks they have maintained perfect attendance. . . . Often the complaint is made that there is insufficient time to do Christian work. Our superintendent is a footman in the local mines—laborious work—also serves as part-time janitor at the church—guides the Sunday school work—is active as a deacon in charge of one of our wards—and participates in association activities. . . . Perhaps these experiences might be helpful to others.

J. NORMAN MARTIN, Minister,
Luzerne Avenue Baptist Church,
West Pittston, Pa.

(Editor thanks Dr. Martin; editor wishes somehow we might get a Convention-wide distribution of such superintendents, such Intermediate teachers. All church bulletins, please copy!)

Dear Sir:

I'd just like to tell you how much I enjoy 'teens and Juniors. . . . I passed the teen age long ago; my wife teaches a class in the Calvary Baptist Church, in Honolulu, and she saves the papers for me. I read them because they call back childhood memories and days when wherever I looked, I found interesting things. In memory I live again the long summer days that were crowded with happiness. . . . Yes, I like 'teens. . . .

PRIVATE J. A. B—,
U. S. Naval Air Station,
Pearl Harbor, T. H.

(Under fire at Pearl Harbor! This letter rightfully belongs in 'teens; we use it here to show church school teachers the value of our story papers for their teen-age groups. 'teens and Juniors find an ever-widening circle of readers, young and old.)

Dear Sir:

Do you realize that although the Northern Baptist Convention churches gained 12,277 members during the last year, that they lost 23,441 Sunday school scholars? The Congregationalists lost 5,955 scholars and the Presbyterians 132,643. . . . It seems to me that we are putting the emphasis on the wrong thing. We are emphasizing religious education when we should be emphasizing the Sunday school. When we talk religious education, we scare a lot of people. We need to revise the Sunday school conventions and then we can

ROCKS and ROSES Out of the Mailbag

make religious education a feature of the conventions. . . . Congratulations on the fine magazine you are producing. . . .

HOWARD H. PEPPER,
Santa Barbara, Calif.

Editor, LEADER
Sir:

Have just read your article on "Student Evangelism. . . ." Like it. . . . BUT the last four paragraphs are the most important in the whole story. I know. I've seen it work.

Eight churches in our city decided to go after the "prospects" the ministers had gathered. Seventy-two people met together four nights, March 9-12; they supped, heard instruction, learned how to approach people, answer questions, overcome difficulties, then they went out. Three of the churches have already received 166 new members from these four nights of effort. All the churches have received many, but I do not have reports from the others. Best of all is that the members who went out are going to keep on going-out; they say, "This is the most satisfying thing we have ever done in our church."

EVERY church can do it. Why don't they . . . ?

Faithfully,

REV. CHARLES O. WRIGHT,
First Baptist Church,
White Plains, N. Y.

Editor, LEADER
Dear Sir:

My copy of BAPTIST LEADER arrived today and as usual it is a veritable gold mine of ideas. One can scarcely lay it down until it has been read from cover to cover. . . .

Yours,

MISS BESSIE M. JOSEPH,
Fargo, N. Dak.

Editor, BAPTIST LEADER
Dear Sir:

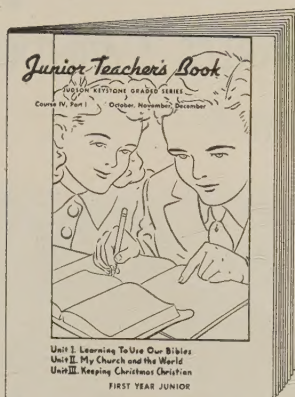
I want to tell you how very much pleased we were with the article on Woodlawn Church in BAPTIST LEADER. Many people in Chicago have spoken highly of the article and a considerable number have written me for copies of the pamphlet, "A Crusade for Souls." Hearty thanks to you and to Mr. Engle for weaving the material together into such an interesting and attractive article.

I know that we all have one common prayer, namely, that this article and the other articles in the BAPTIST LEADER may help individuals and churches to do a finer work in the service of our wonderful Lord.

With abounding good wishes, I am,
(Rev.) E. M. HARRISON, Pastor,
Woodlawn Baptist Church, Chicago

New Judson Keystone Courses Ready for the Fall Quarter . . .

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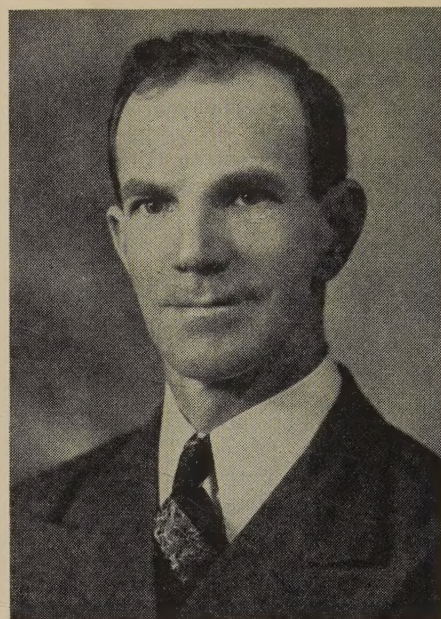
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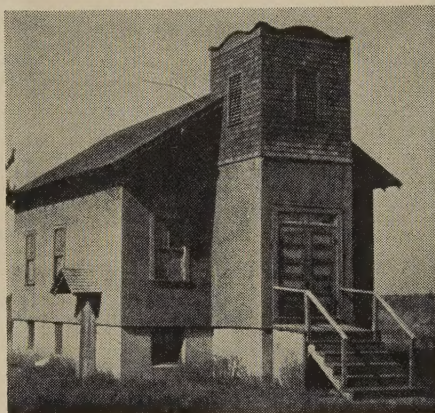
Apostle to the North Country:

CHARLES SWINDELLS

By RUBEN E. NELSON



WHITE OAK IS A SWINDELLS OUTPOST



ODD SUNDAYS, HE PREACHES AT BADURA

HIS face is definitely British—the sort of face you meet on the streets of London and Manchester. Indeed, he came from Manchester to be Apostle to the North Country, and you must go back there to start tracing the arresting story of Charles Swindells, co-winner of this year's Rosa O. Hall Award at the Northern Baptist Convention.

He was born in Manchester, and if you know your England you know that Manchester is a city of factory-smoke, giant industries, belching flames, and deadly fumes. It is also rather famous, or infamous, for malnutrition and rickets and smoke-bred tuberculosis, all of which overtook young Swindells before

he was fairly grown. He found a way to beat them. By the time he had reached young manhood he had so developed himself physically that he was one of the champion amateur acrobats of England! That is indicative of the determination of the man.

The grime and misery of industrial Manchester evidently did not appeal to him, for after his young years of work as a machinist and study in technical school, he sailed the seas and crossed the country to settle in Brainerd, Minnesota. Already he was deeply interested in the church; already he felt that inexplicable pull of the divine call upon his life. He became a member of First

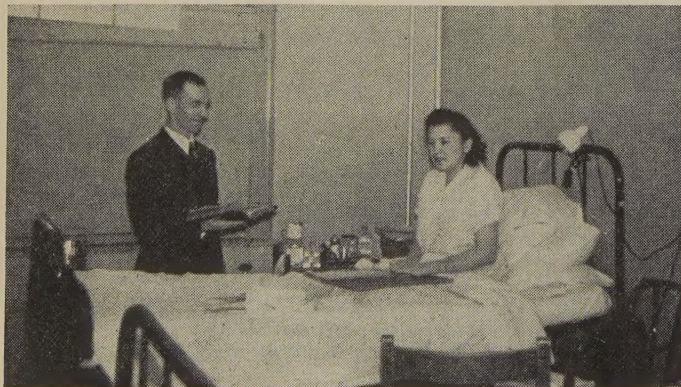
Baptist Church, Brainerd, and before many moons had passed he was superintending what became known as Mill Chapel, under the supervision of the Brainerd church. More and more time came out of his busy days for Bible study. Apt as a student, he applied himself to constructive reading. It is a habit he has to this day. His bill for midnight oil is a heavy one.

He did so well at Mill Chapel that the Minnesota Baptist Convention suggested he try his hand at a rural missionary project at Nevis. He did so well at Nevis that—like the willing horse that always carries more and more load—he was asked to take on the church at Laporte. That was twelve years ago, and twelve years ago it took a brave man to accept the call to Laporte, for things were “supercritical” there then, to say the least.

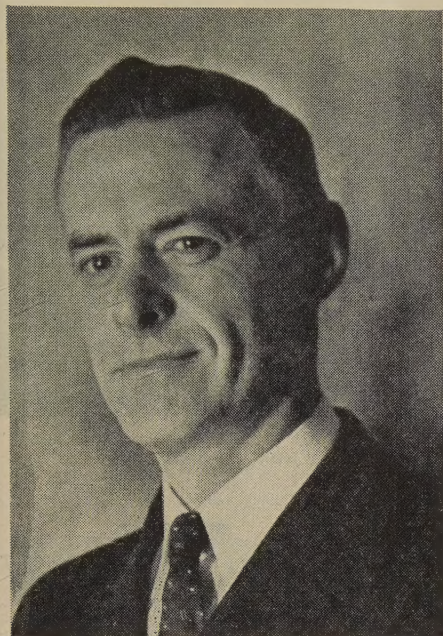
When Swindells and his family reached Laporte they found a church in a little village of less than two hundred. He had no parsonage worthy of the name
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HE IS “THE BLACK BOOK MAN” AT AHA-GWNA-CHING SANITARIUM

HE HAS VISITED EVERY FARMER'S HOME IN HIS 50-MILE PARISH



The Rosa O. Hall Award Winners for 1942



Beside the Still Waters:

CLAYTON A. PEPPER

By FRANCIS W. TRIMMER

THIS story goes back to the year 1923, to the Class of 1923 sitting on the commencement platform at Colgate, resplendent in cap and gown, waiting for their coveted sheepskins. In their midst that day was a quiet, unassuming, serious-faced young fellow with a Phi Beta Kappa key dangling from his watch chain; one of the top men of the class, a man with a future, said his professors.

He was Clayton A. Pepper, and with that key and that record, he would have found easy entrance into almost any profession or field of endeavor. But he was not looking for that. All that had been decided when he reached his seventh birthday, for it was then that he made up his mind to be a missionary. He even picked his field: the Congo. There's romance in that word. Congo! Jungle drums and voodoo and the thrill of far-flung forests. The boy dreamed of that. Someday—

He got ready for foreign missionary service. He preached his first nervous



HIS PARISH IS WESTPORT, A TOWN OF 790, SNUGGLED ON THE CHAMPLAIN SHORE

little sermon in the pulpit where his own great-grandfather had served as minister one hundred years before him! That was in rural New York. Young Clayton Pepper liked it there, but he longed for the Congo more. No one but himself will ever know what went on in his heart when he realized that the hand of God had come between him and the Congo, and that he could never go there, never hear a jungle drum. The hand sent his life in other directions.

He completed his course at Rochester Theological Seminary and served an "in-

ternship" of a year and a half as associate minister at Emmanuel Baptist Church, Schenectady. At Emmanuel he heard a call: "Come over into the Adirondacks and help us!" The little Baptist church at Horicon, near lovely Brandt Lake, needed a minister, and Clayton Pepper was "it." To Horicon he went; in Horicon he stayed for five years.

Now Horicon was rural, and it offered a firsthand study in the problems and confusions of the rural church. There

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THE BAPTIST CHURCH AT WESTPORT IS A COMMUNITY CHURCH



NURSERY CHRISTMAS PARTY: MRS. PEPPER SITS NEAR SANTA





IN PHILADELPHIA, THE FELLOWSHIP HOUSE CHOIR OFFERS A DEMOCRATIC, CHRISTIAN SOLUTION, WHILE IN BERLIN. . . .

Philadelphia Finds a Way

THE CITY OF BROTHERLY LOVE WORKS OUT A SOLUTION TO AMERICA'S MOST EMBARRASSING PROBLEM

By FLOYD ENGLE

A FOREIGN saboteur blows up an American bridge or puts a troop-train in the ditch, and a million Americans shout "Lynch him!" But a "good" American repeats a vicious slander against the Jews or whispers a false accusation and, *à la* saboteur, undermines American morale, divides Americans against themselves—and nobody shouts anything. It's too bad, we say, when the race riot breaks, but . . . "Well, that's just the way things are, and there isn't much we can do about it."

Take Philadelphia, for instance. The City of Brotherly Love is a metropolis almost too plentifully supplied with churches and with more than the usual proportion of perfectly good churchgoers, every one of whom probably subscribes heartily to the ideal of brotherhood as Christ taught it and as William Penn practiced it. Yet, in the same city you find a race problem that isn't just serious—it's dynamite. The color-line is as clearly drawn here as the white traffic-line down the middle of Broad Street. Nobody likes it, but—there it is.

Only a few months ago a tense situation developed over the Richard Allen Homes. Short weeks ago one of the "Crusading Mothers" stood in the shadow of the City Hall and screamed, "Only Jews, Communists, and aliens can get permanent jobs with the government." She had just come from Chicago, where she shouted, "There are

200,000 Communist Jews at the Mexican border waiting to get into this country." Poor Penn. What would he have thought of that?

Or only yesterday a good Philadelphian came home from Grand Rapids and reported that he had overheard a man say at a restaurant table, "You know, Buddy, there's actually a section of Philadelphia called *Germantown*. They're all Germans there, every one of 'em, and you won't believe this, but it's gospel truth: *there's a swastika flag hanging out of every window in Germantown*. Don't tell me it ain't so. I *seen* it, with my own eyes."

Of course, it was not true. Germantown is as American as Provincetown or Jamestown, but—just how do you stop a lie like that? How do the good people of Germantown and Philadelphia protect themselves from such racial slander? How can the huge mass of well-intentioned folk who fill the churches and talk of democracy and brotherhood make themselves articulate on this race-and-religious question which has become America's most embarrassing problem?

Philadelphia thinks it has found a way, with its new *Fellowship Commission*.

I

It may be a bit early to be writing anything about the Philadelphia Fellowship Commission, for it is less than six

months old, and it is hardly working in high gear, as yet. But it is the idea behind the commission more than its works, that fascinates us. It is one of the most intelligent attempts in modern America to find an answer to the race problem. It is a brilliant effort to throw a bridge across the worst gulf in American life: the gulf between democratic theory and democratic practice.

Democratic theory says, "Lo, all men are created equal in the sight of God . . . endowed with certain unalienable rights . . . entitled to life, liberty, and the pursuit of happiness." That's the theory. It's a good theory. We like it and we believe in it and we'll fight for it; and Philadelphia, being the very town in which that theory was made the cornerstone of the American Republic in a famous Declaration—Philadelphia believes in it, too. But Philadelphia is exactly like every other city in the United States when it comes to putting the theory to work; in the practice something goes tragically wrong.

So, six months ago, a group of Philadelphians put their heads together and decided it was time to "get practical" about the race problem. They decided it was time to start a *community action* against racial and religious misunderstandings *before those misunderstandings reached the crisis stage and gave birth to a riot*. These came from well-organized groups—the Philadelphia Anti-Defamation Council, The Federated

Council of Churches, the Society of Friends, the N.A.A.C.P., the Young People's Interracial Fellowship, etc.—already at work on the problem. The Negro group would protest when it found injustice leveled against a Negro; the trouble was, the whites didn't listen. A whispering campaign against an innocent Jew would be exposed by the Jewish group; thousands of Gentiles never even knew it had been exposed. And that, they knew, was the wrong way to go at it.

If an Italian over on the other side of the railroad tracks gets the small-pox, nobody thinks of it as a strictly Italian problem. Small-pox has a mean little habit of laughing at railroad tracks. So

again. It looked like a roll call of the best-known people in town: for the Protestant church, Rev. George A. Trowbridge; for the Negroes, Bishop David H. Sims; for the Women's Groups, Mrs. Daniel A. Poling; for the Veterans, William I. Stauffer; for the Schools, Dr. Wm. Henry Welsh; for the Jewish people, Dr. William H. Fineshriber; for the Civic Groups, Robert Johnson (President of Temple University), Clarence E. Pickett and Jerome J. Rothschild; for Youth Groups, William B. McKenna; for Labor, Merlin Bishop and Joseph McDonough; for Government, Norman Griffin (U. S. Commissioner); for Business, Dale Purves.

Organized, a chairman and a secre-

moved into temporary quarters, waiting for the erection of a model housing project, built especially for them and called the Richard Allen Homes. But before the roof was on "Richard Allen," the war broke, and Philadelphia got one-sixth of the defense contracts of the country, and a flood of defense workers descended on the town and asked for living quarters. It was decided to turn over the Richard Allen Homes to them, and *not* to the Negroes for whom they had been built. A shout went up from the Negroes that must have been heard miles beyond the Schuylkill. It was the perfect setting for the worst race riot Philadelphia had ever known.

The Negro groups in Philadelphia could have protested until doomsday, and nothing would have come of it.

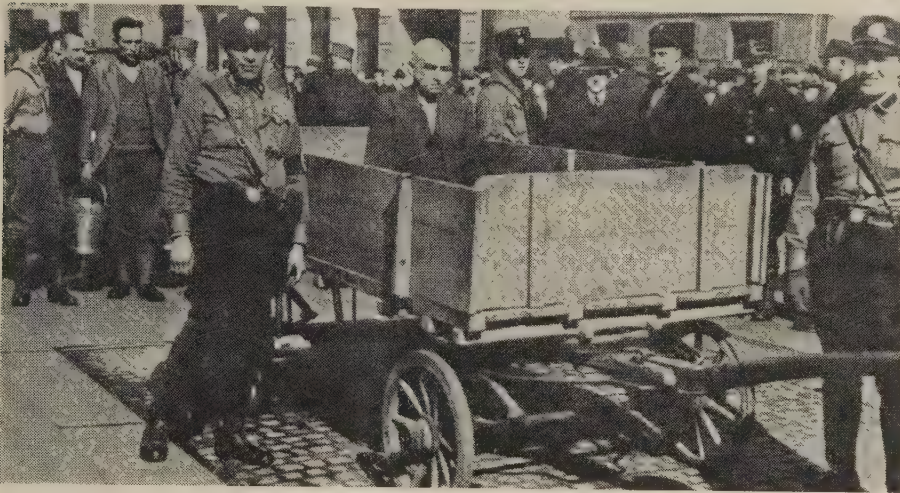
The commission gathered evidence that was based on fact and not on fiction or prejudice. It found out that there was a serious shortage of decent housing for Philadelphia Negroes and that there was decidedly *not* any shortage for defense workers: 200 housing units were vacant and waiting for defense families to move in, and 500 more were being built, and 3,000 more would be ready within a few months. But those 1,200 Negro families—where would they live, with their homes torn down? The commission found, furthermore, that no *official* Philadelphia agency had ever said that the Richard Allen Homes were to be used for defense workers. This was no emergency, at all; it was no occasion for arousing the old race bitterness, because there was room and housing for everybody. It was just another case of unfounded rumor running wild, of vague, dangerous whispers starting from nowhere and ending in a riot.

The commission got in touch with everyone or anyone who might be interested in the affair. Each person was asked to state his opinion by letter or telegram. Hundreds of letters poured into the newspaper offices of the city; sensing a great public interest and an aroused public indignation, the editors began to run long editorials. The Housing Authorities of Philadelphia and Washington were besieged with telegrams, and within 48 hours they knew that this was not just another isolated Negro group protesting: *this was a community speaking*. Public opinion was mobilized and articulate. It produced results. The Richard Allen Homes were divided, eighty-five per cent to the Negroes and fifteen per cent to the whites, and the threat of riot was removed. It is interesting that at about exactly this same time, Detroit had its bloody riots over the Sojourner Homes—and Detroit had no Fellowship Commission.

Now the Fellowship Commission does not claim to have done it all. They in-

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... THE NAZIS OFFER ANOTHER; THEY RIDE A JEWISH SCHOLAR IN A REFUSE CART. GIVEN MORE FELLOWSHIP CHOIRS AND COMMISSIONS, THIS CAN'T HAPPEN HERE!



have racial misunderstanding and religious bigotry. They concern the *whole* community, every bit as much as small-pox concerns it. Whatever affects the health or living of any one section of your community affects *all* your community.

Now, these Philadelphia leaders reasoned, if they could only get a leading Philadelphia Protestant to speak out against an injustice done to a Catholic, or a Jew to speak out when a Gentile was slandered—that might mean something. Or, better yet, if they could get together representatives from all those separate groups and have one big group—or "Fellowship"—made up of all nationalities and creeds, and have them speak with a collective voice, then the whole community would listen.

They did that. They decided that they would form a Fellowship Commission with men and women representing the church, the Jewish people, the Negroes, education, labor, business, women's groups, youth, veterans, civic groups, and government. Philadelphia woke up one morning and rubbed its eyes and read the list of names in the new Fellowship Commission and rubbed its eyes

tary elected, the commission went to work.

II

The Hospitality Center gave them their first chance. Hospitality Center was a station set up for the use and entertainment of sailors, soldiers, and marines on leave in Philadelphia. It was a "referral" center; that is, a man who wanted to go to church on Sunday morning was referred, at the Hospitality Center, to the church of his choice; if he wanted to go to a movie, he got information on every movie in town. There was only one hitch at Hospitality Center: the Negro boys complained that they couldn't get the service extended to the white boys. The commission investigated, expressed its opposition to this very apparent discrimination, and asked for a "referral" service that would not discriminate. What came out of it was a separate U.S.O. Center, with an interracial staff, where everybody appears to be satisfied.

Then came the row over the Richard Allen Homes. Twelve hundred Negro families were moved out of slum homes and those homes were torn down. They

Do Baptists Know What They Believe?

By L. B. CURTIS

TOO much freedom can become as much an evil as too little—in our religious as well as in our civic life. We Baptists, for instance, believe in complete freedom of private interpretation direct from the Bible; as a corollary, we believe that creeds have no place in our church. It is just barely possible we have carried this too far. Try to pin the average Baptist down to a definite statement as to what he believes—and what do you get?

To check my own personal convictions on this matter, I sprang a “surprise questionnaire” one Sunday morning on every department and class in our church school. The questions had previously been briefly discussed with the pastor, the Board of Christian Education, and the officers of the church school. They read as follows:

1. What is your conception or understanding of God? Who is God?
2. What is your conception or understanding of Jesus? Who is Jesus?
3. What is the Bible?
4. What do you know about the Baptist denomination as distinguished from other denominations?
5. What is the purpose of the Sunday school?
6. What is the purpose of the church?
7. Why do you go to Sunday school?
8. Why do you go to church? If not, why not?

We allowed a half-hour for them to answer the questions. In the Nursery, Beginner, and part of the Primary Departments the teachers explained the questions and wrote down the replies. The questions were spaced as far apart as possible on a sheet of paper 8½ by 11 inches, allowing room for the answers directly under each question. All children from the Intermediates down, and



THE CHILDREN'S ANSWERS WERE MORE SPECIFIC, CONCISE AND ACCURATE. . . .

all teachers, were asked to sign their names. Above the Intermediate age the signing was optional.

On the whole, the school answered the questionnaire in a fine spirit of co-operation. The main criticism came from our oldest adult class, most of whom are over fifty years of age. They thought thirty minutes was entirely too short a time for questions so deep; that they should be allowed to take the questionnaire home with them several days, to pray and study their Bible in order properly to make their replies. I contended that if one has been a Christian for from one to fifty years, that a few additional days shouldn't make much difference. Furthermore, such a procedure would defeat the object of a surprise test—to find out what each member really believed now, after years and years of study and preparation.

I paraphrased Matthew 16:13 to 16 for them: “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias, and others, Jere-

mias, or one of the prophets. He saith unto them, But whom say ye that I am?” And by their silence they said something like this: *That question is too deep to answer at once. Allow us to go home to meditate and pray, and to search through the Scriptures, and in a few days we shall return with the answer.* That is, all but Simon Peter who answered and said, “Thou art the Christ, the Son of the living God.” We need to bring our boys and girls and men and women into the spiritual presence of Christ so they may be able to answer as confidently as did Simon Peter.

The answers confirmed my statements in the first paragraph. In general, *the children's replies were more specific, concise, and accurate than those of the adults.* Of course, there were many brilliant statements, but well over half of the group from sixteen years of age up were quite vague in many of their answers. Here are some of the answers of the older group:

1. “God is love. The most wonderful thing that ever was. Eternal Father.”

(Please turn to page 12)

"Leaders Say:"

Miss not the discourse of the elders

—Ecclesiasticus 8:9

Softness

We can see written across the face of our civilization in words of blazing brightness "Luxury and Comfort" and these, when translated, spell "Softness." Softness has two disastrous effects—it makes us unable to recognize danger and, if continued too long, it renders us incapable of protecting ourselves. It is the hardy character which is going to win this war. The nation which softens first will be the first to fall.—DR. GEORGE B. CUTTEN.

Here at Home

Unless Americans are prepared to spiritualize the victory and the peace to come, all the sacrifices of the war will have been in vain and our country will be in a worse position than before. When our sons and brothers come marching home, will they find us better Christians for all their sacrifice and anguish? The men in the armed forces are, even now, going through experiences calculated to shatter both mind and soul. We must have ready an answer to show them the way to peace and security. We must make the Christian ideal that of the world around us.—REV. ROBERT E. CAMPBELL.

The Peace

I believe that it would in a wonderful manner clear the air and give new hope to the nobler elements in Germany, as well as to the oppressed people of other European countries, if our two nations could declare their purpose as follows: We mean to accomplish the downfall of the Nazi and Japanese tyranny. We mean to secure all nations against possible aggression by their neighbors; but we do not wish from outside to impose on Europe or the Far East any system, either of national frontiers or of economic relationships. . . . If we can together follow this way, we can prove our moral title to the power that will be ours by the spirit of service in which we make that power available through fulfillment of the common will and promotion of the commonwealth of all nations. For dedication to such a purpose we shall need faith in God. May God in his mercy give to our people the gift of such faith in him, in his justice and in his love.—THE ARCHBISHOP OF CANTERBURY.

Jesus put the child in the midst. Most Sunday schools put him in the basement.—C. H. BENSON.

Experience

It is not enough to point across two thousand years to the inspiring works of Jesus and his apostles. Men and women must have present-day Christian experiences if the more abundant life is not to seem a mockery.—DR. JOHN S. BONNELL.

Trapped Souls

In one of Ben Hecht's books there is a picturesque parable about a steel-worker who fell into a crucible of molten metal "when God's back was turned." So hot was the metal and so quickly was this done, that Joe's soul could not escape and was poured with his body into a steel girder. This girder was put in the top of a tall building in New York. Whereupon God sent two angels to sit on the building and wait for it to crumble so that Joe's soul could escape.

Here is a parable that pictures for us the plight of many a layman. His soul is caught in the structure of business, of finance, of social custom, not because God's back was turned, but because his or society's back was turned to God. But God broods over his imprisoned soul and watches and waits until it can be released. Tragedy, if that release must be delayed until death strikes off the shackles of the flesh! Why not achieve that freedom now?

The cruelty, the vulgarity, the injustice, the paganism of our world need Christian laymen, businessmen, lawyers, physicians, salesmen, teachers, nurses, social workers, engineers—need all of us to leaven society with the Christian spirit. Teach us, O Master, to live religiously.—REV. HAROLD LEONARD BOWMAN.

Wanted: Privates

Most of you have no doubt heard the story of the man in Philadelphia who, when the Civil War was going badly for the Union, wrote to President Lincoln and volunteered his services as a general. Lincoln answered, thanking him for his willingness to serve, and added that they were not in need of any generals just then, but were desperately in need of some privates and hoped that he would be willing to serve in that capacity. The Philadelphian's reply is not noted in the record.

So it is with the church today. It is not much in need of generals, since there are countless pastors who are unable to find suitable charges. The great

need is for new recruits in the ranks, and for a reconsecration and a new devotion to duty on the part of those serving therein. It is well to remember that only about one-half of the people in this country are members of any church—undisputed evidence that there is still plenty of evangelistic work to be done.—NORRIS C. BAKKE, *Justice, Supreme Court of Colorado, Denver.*

No Church Unity

In spite of all the fine work that has been done these past forty years to achieve a larger church unity in America, there is no likelihood that there will be secured any great degree of religious unity in our times, or even in the next several generations. The upper-middle-class churches, as they grow more and more alike—and that has been taking place to a very notable degree—will find more and more ways in which they can co-operate and even unite. But, while that is going on, the new submerged groups will continue to form on the fringes, some of which will grow numerically strong and eventually emerge as middle-class churches. As long as American society is made up of such uneven social and economic groups, such diversity of religion will continue.—PROF. WILLIAM WARREN SWEET.

Books

This current generation is more nearly literate, I think, than any other that has ever lived. Yet religious books and magazines reach a very small audience. Only a few books sell as many as 3,000 copies. We need not more but better books in the field. Certainly every sound literary test should be met, in religious books. A volume is not necessarily worthwhile because it is "pious," but there are many religious volumes worthy of wide reading that scarcely are opened by anyone. If the preacher doesn't announce and advertise such unread and unknown books to the church membership, who will?

Someone has said, "A sermon a week goes a long way, but how much quickening of the spirit would follow if between sermons minds and hearts were made ready by good reading?"

I believe that the reading of the American people could be directed to increase America's spiritual resources. As a preacher, I have a growing concern to do something about this matter.—DR. DANIEL A. POLING.

DO BAPTISTS KNOW WHAT THEY BELIEVE?

(Concluded from
page 10)



- "My conception of God is that of God being a supreme, immortal being, maker of all things alive or otherwise. He is also the one who makes the small things inside of you say yes or no."
- "Creator of Life."
- "God is the Trinity. He is our heavenly Father in whom we can confide and to whom we pray for guidance in our daily life."
- "God is the supreme being, that reigns in heaven."
- "God is an omnipresent, loving heavenly father who rules over the universe. He has spirit as we, but is more wonderful than we have ever imagined and not confined with a human body all the time. God is originator of the universe, and interested in all its progress."
2. "Jesus is the son of the Holy Ghost who intercedes for us through prayer. It is he whom we should follow for our example."
- "Jesus is a standard in human flesh of the right way of life."
- "According to the Bible Jesus was the Son of God."
- "He is love and all other things combined that are good in the world."
- "Jesus is God's most worthy assistant, one whom God felt secure in calling his Son."
- "John 4: 24."
3. "It is a book about God, his doings and teachings."
- "The Bible is a book on God's doings and is written in two testaments."
- "The Bible is on the order of a history book. It tells how we got here and shows us the perfect way of life."
- "Our guide."
- "The Bible is a text laying down the principles which both God and Jesus symbolize."
- "A compilation of the Scriptures."
- "It is the record of the church from the beginning."
4. One would think this question unnecessary in a Baptist school. Yet most of our members knew little or nothing about the distinctive beliefs of Baptists.
- "The Baptist denomination believes in total immersion. It has no power above the church to tell it what to do."

- "Nothing."
- "It has plenty of freedom within itself."
- "Baptism."
- "Not enough!"
- "It is independent."
- "What makes you think a Baptist is distinguishable from anyone else?"
5. "To learn the fundamentals of the Bible."
- "It is to bring people together in a religious meeting."
- "To help the community."
- "The Sunday school is a place of cheer. You sing happy songs and try to make others feel the same. It also is a place of worship and understanding of Jesus Christ our Saviour."
- 6. "To learn the deeper parts of the Bible."

"To give people spiritual relaxation."

"The church is a place to go and worship and become acquainted with all circles and missions going on around the world."

"To form a collective effort to expand the Bible teachings, to insure good fellowship, etc."

"To spread the good work."

 7. "For the fellowship and atmosphere."

"Because of the help it is to me."

"To make me happier in mind. Social contact. Habit."

"I like Sunday school and have gone since I have been able to walk. I think one learns more."

"Because I feel it is right."

 8. "I do not care for church."

"To help support a Cause in which I believe, but do not practice as I should."

"To help fulfill the purpose of the church."

"Habit. I sing in the choir. Means of relaxation."

"Often if I have something on my mind that depresses me I find that church lifts me."

"It is my Christian duty."

In fairness it should be stated that questions 2, 5, 6, 7, and 8 were more satisfactorily answered by the majority than the other three queries. All answers quoted above are complete as turned in. In many cases no answer was given.

Picking out certain selected passages, like the ones above, tends to make this particular church school look "not so good." But before you pass judgment too quickly, may we suggest that you try the questionnaire on yourself? Then try it on your class or school under similar conditions.

EIGHT of our chief justices are church-college graduates; sixteen of our presidents went to church schools, and two-thirds of our congressmen.

PHILADELPHIA FINDS A WAY

(Concluded from page 9)

sist that they only helped. But the impact of a concentrated blow falling from the hands of the Veterans, the churches, the schools, the women, the Jewish people, the civic groups, labor, government, and business—the impact of leaders from these fields all speaking with one voice certainly must have made someone in authority act and act fast!

No spectacular victories have come, as yet, out of the commission's war with organizations like the Klan or the Coughlinites. This is a queer sort of war. About all the commission is doing about the Ku Klux Klan is to expose the fact that there are five Klan units in the city, under the personal direction of Mr. Samuel G. Stauch, of 6323 McCallum Street. That's probably all it is necessary to do about Mr. Stauch and all that it is necessary to do about the Coughlinite groups who call themselves "Crusaders for Social Justice." If there is one thing on earth such under-cover groups hate and fear, it is the spotlight of publicity exposing their motives and methods. Just throw that spotlight on them, let the public know the truth about them; and the public will take care of the rest.

It is hard to realize that the Fellowship Commission hasn't a cent, and that it doesn't want a cent. It has no need for a treasury, for it has no expenses! The only commodity it seeks is public spirit and humanitarian sympathy, and a willingness to work on the part of those well-meaning people who have been saying for years, "But what can I do about it?"

Neither has the commission any grand illusions about what it has done or can do. They admit that so far, they have hardly made a dent in the problem. But to the most casual observer, it is apparent that they have made at least two very valuable contributions. They have brought a new hope to the underdog. And they have saved many a persecuted individual and group from falling under the spell of the Communist, who finds in racial troubles great grist for his mill.

They may fail. They lay no claim to infallibility. But they have at least made a start, and a most impressive start. It might be well for America to keep a sharp eye on Philadelphia. It might be better for all of us to study at least this Fellowship Commission idea and watch which road it takes, instead of merely shrugging our shoulders helplessly when the riot breaks with the tragic, unintelligent excuse that "There's nothing much we can do about it, is there?"

There is.

PRAYER *in Christian Worship*

By WILLIS J. LOAR

As a Sunday school superintendent, I am deeply concerned with the quality of the materials that go into the "worship" of the average Sunday school program. So many still are satisfied with the old-fashioned "opening and closing exercises," either because they have not taken the time to study and prepare for a vital worship service, or because, for some reason, they are unable to sense its true value.

We err continually in the matter of prayer. If prayer means a sharing of the attitudes and the purposes of God, a specific method of bringing one into communion and fellowship with the conscious, personal God revealed by Jesus Christ, then such prayer is a very important part of any program of Christian worship.

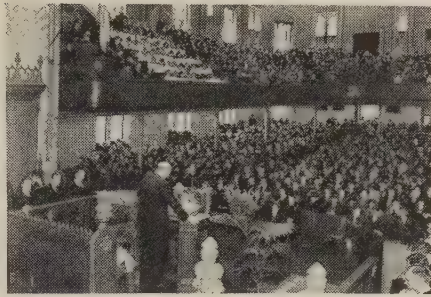
Consequently, we should spend more time and thought in preparation for it. The first requisite is, of course, to know the several elements that should be included in a worth-while prayer. Very often our prayers are onesided. It may be that each element mentioned here will not be included in every prayer. Certainly it will be hard to draw a line at one point and say, Lo, this is adoration, this is supplication, etc. Nevertheless, these elements should be considered as a part of the make-up of prayer, and particularly as it is used by the superintendent or departmental leader.

First, there is the element of *adoration*. The child must be taught to recognize the presence and place of God in his prayer and with this must be generated a sense of appreciation and of awe.

Confession is another part of prayer. This will follow rather logically, for where there is a recognition of the greatness and the goodness of God, there usually comes a sense of our own unworthiness, together with a desire to express that feeling to God. "I saw the Lord, high and lifted up . . . woe is me, for I am a man of unclean lips."

A third element might be called *petition*. "Ask, and ye shall receive" should become the basis of a very natural expression of the child. He should be taught that as a father delights in a child who comes to him for his needs, so the great Father of all rejoices in our worth-while requests, for do we not acknowledge his ability to provide when we make known our desires? A prayer that does nothing but ask seems rather meaningless, but one without purposive petition also may be ineffective.

Aspiration forms another part of prayer. We should teach children to pray with the assurance that prayer



creates a desire to reach ever newer and purer heights of fellowship with God in Christ. "Purer still, let me be," if couched in simple, understandable terms, may easily become a dominant motive in the prayer life of the child or the young person.

Finally prayers must include a spirit of *dedication*. If prayer is effective in the life of the pupil and actually gets down to "where he is," it will create in him a desire to consecrate his time, his talents and his gifts to God.

Let us add a further word regarding the content of prayer. It is always well, wherever possible, that a prayer end on the same note on which it began—the element of adoration. This will tend to take the child out of himself, and point him to the source of divine greatness.

Having considered the *content* of prayer, let us now turn to its actual use in the Sunday school; or, for that matter, with children's or youth groups anywhere in the church. Meaningful prayers come of *preparation*. This does not mean that they must be written, although even this would be profitable occasionally. Certainly much that goes into a superintendent's prayer often would be omitted were he to write it out beforehand! Giving thought to worship does not destroy spontaneity, but it does give a vital framework upon which to build effectively. With the present form of graded worship, there is need for well-planned prayer if it is to meet the specific needs of the group.

This leads to a second fundamental—the *need of relating the prayer to the experience of the group*. This is true in all phases of the service of worship, but it is emphatically true in prayer. The prayer should be understandable to the pupils. It may have a certain significance even when not fully understood by the group, but it certainly becomes more vital when it expresses the desires and aspirations that worshipers experience.

In the third place, *simplicity of language* is essential. For children, imagery and concreteness will play a large part. Verbal pictures are more readily under-

stood and appreciated than abstract ideas.

Finally, let the prayer for the group be *specific*. There is entirely too much generality in our prayers, both public and private. It is far better to teach youngsters to pray for *something* than for *everything* . . . and, vaguely, *nothing*. This is one place where the written prayer has much to commend it. It need not be read, or even used as written, but it at least presents a helpful pattern.

Now a word as to the method of prayer. Perhaps "methods" would be more nearly correct. For certainly it is not always necessary that the prayer be of the formal type, made by the leader. For example, here are several suggestions:

1. Have some member of the department prepare a prayer in advance, possibly with the aid of the superintendent or one of the teachers, to be used as a prayer by the entire school.

2. Let a class write out a prayer to be used by the school for a period of a month; then let a second class prepare one, etc. This would be very helpful before some special season such as Easter or Christmas.

3. Let the leader use an occasional prayer by one of the outstanding ministers or leaders of the church. Books of prayers and church manuals are helpful. Church magazines and religious journals are good sources for such material: the BAPTIST LEADER, the *International Journal of Religious Education*, *Church Management*, *Missions*, and many others.

4. Poetry, and occasionally a piece of fine prose, may be used, sometimes accompanied by quiet music. This field is rich in source materials and suggestions.

5. A period of quiet meditation, rather than the use of an audible prayer, often is to be desired. This will necessitate considerable training and patience, but will bring its reward. Prayer is a lost art with many, particularly among leaders of children and youth, and needs to be re-emphasized today.

Finally, may I emphasize three other important matters: (1) Be brief. Lack of time makes brevity essential and the "concentration span" of young people makes the short prayer more effective. (2) Be earnest. Sincerity in prayer is the keynote of success in its application to young lives. (3) Be persevering. As one of our seminary professors often said of Christian work: "Aim high, and keep everlastingly at it."

APOSTLE TO THE NORTH COUNTRY

(Concluded from page 6)

to live in, so the first job he attempted was the remodeling of a wing of the church into comfortable living quarters. Then he began driving out over the town and over the surrounding country to meet people and study folks, and to find out just what chances he had of filling his church. He found a population so widely scattered—this is the North Country—that he knew immediately that he could never hope to get them all in to Laporte to attend the church. So he reopened two outstations: one at Nary, north of Laporte, the other at White Oak, to the south.

Later he found he needed still another out-station: at Benedict, where he began preaching in the schoolhouse. And, by way of loading down the "willing horse" to the limit, last year the State Convention asked him to take over an emergency situation in a newly organized mission at Badura, eight miles south of White Oak. That gave him the territory he covers today: a territory more than fifty miles long and twenty miles wide!

I know what you are saying. "No one man could ever take care of a field as big as *that*." No ordinary man could take care of it, but Swindells happens to be extra-ordinary. Add to him an extra-ordinary wife who shares his dream and five devoted daughters who act as five right hands for the fast traveling pastor, and you have a working combination that defies all the technicalities and all the rules of what can or cannot be done. Swindells defies rules and stereotyped procedures, but he plans well. He arranges his programs carefully, but he feels that programs should be flexible. He says that circumstances alter cases. The command of love, he holds, is to shepherd the flock; the adjustment of program is incidental to that. He feels about program the way Billy Sunday felt about English grammar when he said, "If the English grammar gets in my way when I want to say something, it's just too bad for the English grammar."

The sermons he preaches on Sundays are worth coming miles to hear, according to those who hear them. They bear all the earmarks of being prepared carefully, thoughtfully. They are biblical, for this preacher's convictions came out of the Bible; they are Baptist, for he loves his church. There is a deep, homespun simplicity about the discourse that turns the mind of the listener from the shaded shore of the near by Minnesota lake to the fishing boats of still Galilee.

It is a tribute to his preaching that his people are never led easily away by the glib oratory of the prophets of false "isms," who work into the North

Country. They have heard the real thing.

The days of the week all mean something, religiously, on his circuit. Thursday in Laporte means Young People's Meeting, and Friday afternoon means weekday school (with an attendance of 65). Alternate Fridays at Badura and White Oak also means Young People's Meeting, of which the first hour is devoted to Bible study and singing, followed by a recreational program. In wintertime there is a program of quizzes, group and table games; in



AT BENEDICT THERE IS NO CHURCH; SERVICES ARE HELD IN THE SCHOOLHOUSE

summer lawn games are popular. The preacher is a part of every program. You look twice to tell which is pastor, which people.

Swindells supervises the work himself and does a great part of it himself, but his field is too large for him to do all of it. He has volunteer workers under him, teaching the weekday school at Nary on Thursdays and at Badura on Wednesdays. In each of the churches he has an active Ladies' Aid, running itself. Mrs. Swindells has charge of a missionary program functioning in conjunction with Ladies' Aid. Between the two of them, the parsonage phone is busier than a country doctor's.

Swindells makes no pretense of being a country doctor, but he makes regular trips to the T. B. Sanitarium near Walker, Minn. He is Chaplain of the Indian Division of that great state institution known far and wide by its Indian name, Aha-Gwna-Ching. This writer went to Aha-Gwna-Ching one bleak December day, and it was an experience he will never forget. Everyone on the children's floor was on tiptoe, waiting for "the Black Book Man," who came with his Bible. The minute our footsteps tapped out notice of our arrival near their ward, every bed in the place was deserted and eager brown faces peered out of every doorway in the long hall. In every room there was a story from the "Black Book," and a reverent hush as the little brown heads bowed and the little brown fingers were locked in the gesture of prayer. It was hard

to realize that the forefathers of these little brown ones were once braves in war bonnets, hunting scalps and white man's plunder!

We left them and crossed the grounds to a little gem of a chapel, perfect in every detail of church architecture. He told us, as he might have told us about the weather last week, that he himself had started a movement in the House of Representatives of the State which had made this chapel possible as a place of worship for patients of all faiths at the hospital.

As a matter of fact, Swindells is still a statesman. He represents his District (for the second time) in the Minnesota House of Representatives. He believes a preacher should do that, if he can do any good. He believes that righteous men are needed in the affairs of state, and the people of his district seem to agree with him. They haven't any prejudice against "a minister in politics." They identify him with the best interests of the community. At the latest session of the legislature, he won friends even among those who bitterly disagreed with him on a question where bitterness is common: the liquor question. His clarity in debate, his absolute integrity, and his fearlessness have made him feared—and respected—by the liquor lobby.

But he is, in spite of all these activities, predominantly a pastor. He keeps at it even during the summer, when most people and churches slow down. He has never been stopped by a snowdrift. He is tireless. He preaches. He teaches. He leads the singing, he tells the missionary stories, he supervises the recreation of his church children and youth. He supervises a Daily Vacation Bible School in each of his several churches. He has taken his influence into 4-H; he has so won the admiration of the young people of his north country that for the past eight years he has been selected to preach the annual sermon at Itasca State Park, at the gathering of the State Conservation group. He is carpenter and mechanic. Last summer the whole interior of the Laporte church was redecorated, and electric lights were installed in the Nary church.

He probably wonders how he ever got the Rosa O. Hall Award. He has had no sensational, sky-rocket success, no great publicity, no pulpit committees swarming in from near and far to tear him away from his five churches. This has been slow, steady building on rock. He is simply one who saw a great need for God and rejoices in the chance to lead his people in trying to supply that need. He says simply, "Here among the forests and lakes of rural northern Minnesota I find that the fields are white unto the harvest, and the Master bids us gather it into his barns."

That is all. But is that not The Great Commission?

Beside the Still Waters

(Concluded from page 7)

were more than enough churches to go 'round. The pastor of every church was anxious to make *his* church the best in the town, and there were only enough people to make one really *good* church; and so there was great competition and some quiet gnashing of teeth. Pepper looked it all over and offered a suggestion that startled Horicon: why not try a daily vacation church school—a *community* school—that summer? They held it—the first of its kind in the town.

Pepper smiles broadly today whenever he thinks of that school and of the skeptical eye with which his fellow-pastors considered it. This young Baptist preacher was up to no good. He was trying to make Baptists out of all the youngsters in Horicon. He wasn't, however, trying to do that. He sought to steal no sheep, but only to bring in Christ's own. None of the churches lost a single child, but the children gained a lot. So did Clayton Pepper. Beside the still waters of Brandt Lake, after the school was over, he told himself that if the rural churches of this state were ever to serve adequately the rapidly changing community life of which it was now a part, then the rural churches would have to work in closer harmony. The youngsters in his vacation school had driven a great conviction deep into his mind: it was co-operation and not competition that was needed to save the rural church and make it a real power. It was a conviction that has burned within him like a flame.

In January of 1932, he was called to the Baptist Church at Westport, N. Y. Westport is a beautiful little village (population, 790), snuggling close to the shores of Lake Champlain at the foot of sweeping, wooded mountains. The church has 118 members. Besides serving it, the pastor was expected to "cover" the Baptist stations at Elizabethtown and Moriah.

There was also a Methodist church in Westport; both churches were over one hundred and twenty-five years old. Two churches that have been competing for one hundred and twenty-five years can get pretty "sot" in their ways and work up considerable friction.

To give those two churches credit, they had been thinking of all this before Clayton Pepper came along. The friction was beginning to die out and a sense of fellowship was getting under way, but there were still some touchy sensibilities, some nostalgic loyalties around the place, and you had to be careful. . . . Baptist Mark Rich, then head of the Rural Institute at Cornell, went to Westport and looked things over in 1938 and reported:

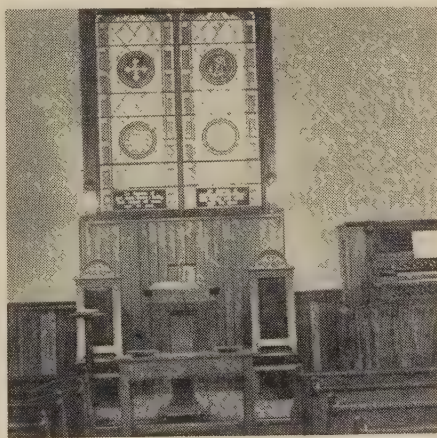
"There is much sentiment for closer co-operation between the churches. This sentiment has crystallized into some definite

co-operative programs. . . . However, it is recognized that because of past associations with the church, any steps that are taken must be with the utmost care and with the almost unanimous approval of all concerned."

Clayton Pepper did not rush headlong into a campaign for federation of those two churches. He let things take their course while he contributed, quietly, a community-wide ministry, a sympathy and understanding that began to run under the life of Westport with all the subtle power of a strong hidden current beneath the still surface of Lake Champlain. So successful was that technique that before the end of 1938 the leaders of the two Westport churches had *determined* to co-operate more closely than they had ever co-operated before. On June 12th they recommended, after very careful study and investigation:

"That the two Protestant churches in Westport unite on an informal basis for a period of one year; each church to continue its own officers and identity; the denominations to retain their own membership rolls . . . and to continue sending benevolences to their separate denominational boards; to unite in a local program of public worship, to conduct a united Sunday school, young people's work and choir. . . ."

The recommendation was accepted, and a trial period of definite co-operation began. It was so successful at the end of one year that the federation of



PULPIT AND CHANCEL AT WESTPORT

the two churches was accomplished easily. Both pastors were retained temporarily, but at the end of the year the Methodist minister retired, and it was taken for granted that the Reverend Clayton Pepper should be called to serve the Federated Church—and he was. He resigned his posts at Elizabethtown and Moriah to devote full time to the work.

No wonder Dr. Mary Woolley (ex-President of Holyoke, citizen of Westport, member of the Westport church), says that she has found in the spirit of unity in that town "a personal inspiration . . ." and that she is en-

thusiastic about the quiet efficiency of Clayton Pepper:

"His thoughtful sermons, his wise leadership, and above all his beauty of spirit offer a rare opportunity for this federated movement."

Not bad praise—from such an international figure as Dr. Woolley!

Two phases of his work he gives meticulous attention. One is preaching. He works arduously on his sermons, believing that the best preaching in the world is none too good for the best people in the world—whom he serves. And the other is pastoral visiting: last year he covered a field fifteen miles long, calling on every Protestant family he could find—a total of 1,038 calls. That might be easy in a city, but around Lake Champlain the traveling gets a bit rough in the winter months. Pepper kept up an average of five afternoons a week devoted to calling, year in and year out. His calling has purpose. He wastes no precious minutes in idle talk; he emphasizes family worship. And he keeps a detailed record of every family in the parsonage card-system. He knows when little Willie is due to graduate from grammar school, and that means something to little Willie's family.

In all he does, Mrs. Pepper helps. Native to the Adirondacks, she knows these people well and she loves them. She loves children and delights to work with them, she assists in all the educational work, and she has served for five years as president of the Essex-Champlain Association Women's Missionary Society. Dr. Charles E. Jefferson once wrote Mr. Pepper: "This is just a line to let you know how glad I am that I know you. While in Westport I was delighted to hear such good things about you. . . . They told me about the difficulties of your job . . . and about your heroic spirit. . . . *With God and Mrs. Pepper you cannot fail.*"

By way of good measure, he has taken on these additional duties: two years as moderator of his association, five years as clerk; chairman for two years of the Rural Commission of the New York Baptist Missionary Convention, member of it for six, secretary of its Executive Committee for one year. He took the lead last year in bringing an Austrian refugee family to live in Westport, and every summer he takes charge of the three-months training of a young student sent out by Colgate-Rochester Divinity School for practical experience.

I suppose Mr. W. H. Berger, state Y.M.C.A. Boy's Secretary, measures him correctly when he calls him "a swell guy doing a grand job." In more ways than one, he is the same sort of "swell guy" that we have in Charles Swindells of Minnesota: both of them are men who asked for nothing more than a hard job, and both have conquered their jobs in a manner which compels us all to say, "Well done, well done. . . ."

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for July

OUR BIBLE

By Mrs. MERRIT R. LEE

Foreword

Since the program for the workers' conference for this month is built around the theme, "Our Bible," a display or exhibit of Bibles would be both interesting and worth while. This exhibit may consist of very old Bibles, family Bibles, Bibles in other languages, study Bibles, and Bible story-books for children. Folks will be glad to lend or bring their Bibles for this exhibit.

By writing to the American Bible Society in New York City some free poster and pamphlet material may be secured for the display.

Attractive mimeographed announcements or posters may be made to advertise the exhibit and topic of the meeting. A poster contest may be promoted and a Bible given to the department, class, or person making the best poster on the theme, "Our Bible," or to announce the exhibit and topic. This will need to be carefully guided, and the judges must be wisely chosen.

Devotional Period

THEME: The Heritage of the Bible

For the worship center an open Bible, lighted candles, and a bouquet of flowers may be used. Or the picture, "The Light of the Bible," by Bisschop, may be used.

CALL TO WORSHIP. Psalms 134:1-2; 119:89-90, 129-132.

HYMN. "Lamp of Our Feet, Whereby We Trace"; "Break Thou the Bread of Life" (first stanza); or "Book of Books, Our People's Strength."

SCRIPTURE. Psalm 119:33-40, 105-112. (In unison.)

HYMN. "Faith of Our Fathers."

MEDITATION PERIOD. A number of the members of the group will testify briefly as to the meaning of the Bible in their lives.

PRAYER.

HYMN. "Thy Word Is Like a Garden, Lord."

Discovery Period

The Growth of the Bible

When we come to a study of the growth of the Bible, we discover that our study will divide itself into three major considerations: (1) the growth of the Old Testament; (2) the growth of the New Testament; and (3) the Bible translated into many languages. The study and reports for the first two

topics may be made by one person or by several. Or this whole period may be a guided discussion, provided the topics for consideration have been announced in advance of the meeting so that those present have had time to prepare themselves for the discussion. For worth-while discussion there must be careful preparation so that there is clear, unprejudiced thinking based on adequate and accurate information. Helps for a discussion of the first two topics may be found in Bible dictionaries and concordances. Many study Bibles have helps and statements concerning the books and authors at the beginning of each book.

Probably for the work on the third topic, "the Bible translated into many languages," assignments and reports will need to be made. Helps on this topic may be found in encyclopedias and mission study books.

The following outline will serve as a guide:

I. THE GROWTH OF THE OLD TESTAMENT

1. The Age of the Patriarchs and the Books of Law.
2. The Period of Judges and Kings and the Books of History.
3. The Books of Poetry.
4. The Period of Exile and the Writings of the Prophets.

II. THE GROWTH OF THE NEW TESTAMENT

1. The Earliest Writings of the New Testament—the letters of Paul.
2. The Gospels and Acts.
3. The Later Letters.

III. THE BIBLE TRANSLATED INTO MANY LANGUAGES

1. The Story of John Wyclif.
2. The Discovery of Printing.
3. The Work of William Tyndale.
4. The Work of Judson and Later Missionaries in Translation.

Conference Period

Advancing with the Bible

(The whole group may remain together for this period or may divide into departmental groups.)

The Bible has spoken to every past generation. It speaks to our generation and it will speak to future generations if we use and present it aright. The use of the Bible should have a place of prominence in our Advance Program. Let us consider some ways of using the Bible with the various ages that it may

be a living Book and a guide for everyday living. The following questions will stimulate discussion:

1. How can I help children to understand and appreciate the Bible?

2. What are good methods in helping children to memorize Scripture?

3. How can young people be helped to find guidance for everyday living in the Bible?

4. How can the Bible be used most effectively in the home?

5. How can we stimulate daily devotional use of the Bible among children, young people, and adults?

6. Why is it as important to have understanding and appreciation of the Bible as to have knowledge about it?

7. What help does the Bible offer on the problems of personal Christian living? What has it to say about the importance of Christian character? about the new birth and growth in Christian service?

8. What help does the Bible offer on the problems of social and economic relationships? What has it to say about greed, covetousness, lack of the forgiving spirit, unbrotherliness?

Both the *Adult Class* and *Home quarterlies* for the quarter, April-June, 1942, contain excellent material that will prove helpful for this meeting.

Consult your local free public library; you will find a host of books on those shelves that will help you, *but be most careful in what you select*. There has been a great deal of nonsense written about the Bible, by authors who were emphatically *not* scholars. Your librarian can help you select recognized, standard books.

In the limited time at your disposal, we suggest that you start with "How We Got Our Bible," by J. Paterson Smythe. It is old, but still known as one of the most authoritative and well-written books in the field. Then, perhaps even after this conference is over, you might read on through the other books on the subject by the same author. They are:

The Bible in the Making

The Ancient Documents and the Modern Bible

The Story of Paul's Life and Letters
God, Conscience and the Bible

Good one-volume commentaries, such as *The Abingdon Bible Commentary* and Peake's *A Commentary on the Bible*, contain readable and helpful articles on general matters pertaining to both the Old and the New Testaments.

Advance News



Harlan Takes a Hurdle

The illustration on this page comes to us through the courtesy of Bethel Baptist Church, Harlan, Iowa. It represents a clever Advance idea and a good piece of table-top photography.

The tiny figure you see climbing the hill is the Junior Department superintendent; he is "the mercury in the attendance thermometer"; the Junior Department is seeking to reach its Advance quota of 58, and the superintendent goes either uphill or downhill every Sunday, as the Junior attendance goes. Done in the form of a huge table placard, it was placed in the Department room so that every child saw it, every Sunday.

Bethel, incidentally (pictured at the top of the hill) placed in the hands of every child in the school a card explaining Advance; those cards went into the homes, and every parent read them! Harlan also got over a hard, high leadership-training hurdle during Advance. There had never been any systematic training of church leaders until the pastor and Miss Edna Sahl decided to take a chance and announce the organization of a class. They hoped to get six or eight. The class is still running, after a year—and the attendance is over twenty!

You never know until you try.

Admit TWO:

First Baptist Church in Carnegie, Pa., puts out the most unique "come on" literature for Rally Day that we have seen to date. Postcards designed to strike the eye and meet the interests of the different age groups in the church school were circulated widely. (On the Intermediate card, there is a picture of a wild football tackle, with the words,

"Nothing can stop us short of the goal" underneath.) The Intermediates read that card.

Carnegie also capitalized on the ticket idea. Measuring the regulation four inches by one and three-quarters inches, the tickets carried this copy:

Cut Rate Pass—ADMIT TWO
General Admission (No Tax)
Action—Education—Music—Thrills!
Attend CARNEGIE BAPTIST
CHURCH SCHOOL
Clark Glen, Supt.

Doors Open 9 A.M. Gen. Admission 00¢
Starts Rain or For Reservations
9:45 Shine! Call Carnegie 1021

It brought results! (Carnegie has no copyright on the idea. Help yourselves.)

California Is Heard From

Alameda started its current Advance year with the entire church adopting the slogan "Together We Can Do It." Buttons were supplied for everyone to wear and the Advance posters were displayed prominently all over the church. Alameda has one of the most attractive Advance News monthly "newspapers" published anywhere in the Northern Baptist Convention.

Most unique item in the Alameda Advance is their use of the midweek prayer meeting. This service has taken Advance as its theme, featuring every Wednesday night one organization of the church which tells just how that organization can fit into the Advance program.

Among the organizations telling their stories have been: the Christian Fellowship, the Fidelis Class, the Women's Auxiliary, the Nominating Committee and the Building Fund Committee.

The Bottskill Front:

We have an interesting letter this

month from the Bottskill (N.Y.) Baptist Church. The pastor writes:

"We have used almost none of the machinery of Advance. We have, on the other hand, capitalized on the spirit. Our whole church has been stimulated by it . . . there were fifteen baptisms directly from the church school. This year the Advance program is still the leading spirit. . . ."

We might have been a bit discouraged at the casting-out of our machinery, had we not read on: "Just what did Advance accomplish? A revolution in spirit, a high percentage of increase in membership and attendance, keen interest throughout our staff in personal improvement, recognition of our needs and direct effort to 'stop the leaks,' a broadening of our basis of support, and an attitude of experimentation."

Mere machinery seems trivial, when we read that!

One-Day Conferences:

The one-day conferences organized under the United Christian Education Advance produced fruit a hundredfold. They are long since over, but we are still hearing echoes of their tremendous success.

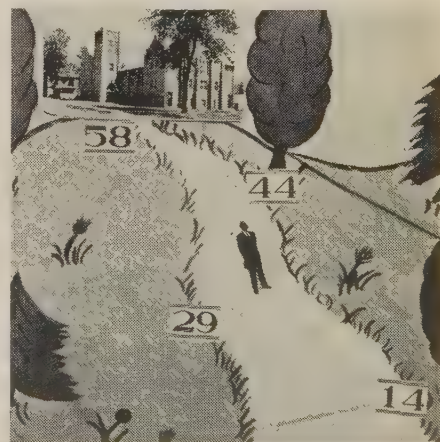
Something better than 25,000 attended these conferences during April and May, in contrast to 2,000 held under the old Quadrennial Meetings of years gone. These gathered in 135 different areas, so Advance at the very start was a rock dropped into still deep waters, with their ripples spreading the length and breadth of the nation.

In Germany, youth has had an "Education for Death." In America, they are in the process of getting a new "Education for Life."

Posters:

The Advance posters for the past two years have been a delight; those for 1942 are better than that! They should prove to be the most popular feature of Advance materials.

That offer of nine posters—old and new—mailed in a tube for one dollar still holds, but they are going fast. Get your order in if you want yours. They will not last long. . . .



THE CHRISTIAN PASTOR

What is the test of success in the pastoral ministry?

By GENE EBERT BARTLETT

PROBLEM

A few weeks ago I heard Dr. F. Ernest Johnson, of Columbia Teachers' College, quote this comment about the most successful teacher he had ever known: "When you go into the classroom you are not aware of this teacher's personality at all. She does not dominate the class, in any sense. Before you are there long, however, you know that here is a rare soul who has the gift of bringing others out of themselves. You finally become aware of her strength *indirectly* by seeing what happens to children when she is with them. There is a new eagerness in the way they work."

In looking for some test of our pastoral work it seems that this observation, transferred to the ministers' task, offers an excellent beginning. There are many superficial standards of "success." But in the long run is it not this *indirect* evidence which is the real indication of the way the pastor really has reached his people? In this sense, the real successes are those whose lives

"flowed on

As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go."

Dr. Harold C. Phillips has given us an unforgettable figure when he says it is easy for the minister to become like one of our modern coastal defense guns. Once a week he rises up from behind his parapet, lets go a mighty blast of truth and pronouncement, then retires behind his wall again until time for the next blast, a week later!

Think, in contrast, of the figures Jesus used to express the workings of the Christian spirit—light, salt, yeast. All of these have one characteristic in common. Though they are indispensable, their presence is perceived only indirectly. You discover them *by their effect* on other things.

To be sure, this pushes the matter into the realm of intangibles—always more difficult than statistics. But in the pastoral function the test seems clear: What happens to people in the fellowship to which we minister? There is no doubt that this kind of ministry demands patience and the willingness to wait for what Phillips Brooks called "the withheld completions of life."

Yet, after all, the most enduring aspect of the Master's ministry was his influence upon twelve men with whom he lived intimately. They became the conveyors of his truth!

PIONEER

It might generally be supposed that a pioneer would have to go out in search of his frontiers. Such has not been the case, however, with the Rev. Fred Dean, pastor of the Greece Baptist Church, Rochester, N.Y. While unquestionably deserving of the title "pioneer," it is largely true that his frontiers have come to him.

Over twenty-five years ago Mr. Dean went from seminary to a small church in the village of Greece, N.Y. This has been his only pastorate, but year after year he has poured initiative and ingenuity into his work. The nature of the community around him has changed completely and under the pressure of this present industrial effort it is now in one of its most sweeping transformations. The years of Mr. Dean's pastorate have seen the community to which he ministers change from a crossroads village to a thriving, rapidly expanding suburb. At each stage of that development, this church, under the guidance of its pastor, has been farsighted enough to be prepared for its new responsibilities.

Here is an example of its adaptability. A few years ago Mr. Dean realized that they were located on one of the main highways running in and out of the city, which on Sunday carried a steady stream of potential worshipers past their door. So instead of a single service at the traditional eleven o'clock hour, the morning was broken up into two short services, one early enough for those planning to go away for the day.

The church plant today is evidence of the growth over the years. A modern educational plant has been added to the crossroads church; a full-time religious educator has been added to the staff. The sanctuary itself has felt the most recent change. The original building was completely turned around, a lovely stained-glass window was added as the center of worship, and a modern pipe organ was purchased from a theater. The house beside the church has been made into a modern parsonage to care for the Deans and their nine children.

Mr. Dean has been awarded the Rosa O. Hall Certificate of Merit by the Northern Baptist Convention for his work in a church which has been country, town, and city through its years. It is fitting tribute to a pioneer who met and is meeting with undiminished vigor the new frontiers which have come to him.

PASTORAL EPISTLE

The Pastor's Study

MY DEAR MRS. BROWN,

You have been very much on my mind since our recent conversation, in which you told me your son Donald has been called into military service. Because you shared your concern with me at that time I am taking this opportunity of reminding you, in turn, of my constant thought of you and of him.

First of all, let me assure you that we shall keep in touch with Donald in every possible way. We want your son to realize as never before that the fellowship of the church goes out to him in the trying days when he must be separated from family and friends. You have my promise that my letters will join with yours in showing him that we are remembering him in his church.

Thinking now of you and Donald only strengthens my own determination to work for that day when the foolish fever of war shall be over and men shall live again in a lawful world community. I am sure that God will use abundantly the courage of Donald and fellows like him to the purposes of final peace, perhaps in ways we cannot now foresee.

You will forgive me when I say that I sensed the despair with which you are grappling. I do wish such despair could be dispelled by some convincing argument of mine. But in these times when all the world is under a shadow we must live by the light of a faith which believes where it cannot prove. That faith carries a truth which as your pastor I cannot stress too strongly: We know that the spirit of God **SHARES OUR CONCERN AND SUSTAINS US** even when we cannot understand His purposes.

Do you remember those lines by Annie Johnson Flint?

"He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction he added his mercy,
To multiplied trials, his multiplied peace."

Though it is difficult to see it now, we must keep our minds fixed on that day when this turmoil shall pass and our loved ones shall be reunited. Believe me, my prayer for that day joins ever with yours.

Sincerely,

YOUR PASTOR

Baptist Leader

Children's Leader

For the Duration

By JESSIE DELL CRAWFORD

WHY do we have to have this old war? It just keeps us from doing everything we want to do!" So pouted Mary, because they could not drive out to the lake for a picnic.

"Yes," said Fred, "if only this war hadn't been started! I wish I were big enough and I'd show them something," he added, putting his arm up to his eye as he simulated a gun.

"Well, complaining won't change the situation," said Mother. "We can't go, and that's that. Now run along."

"Can't, can't! It's always that," grumbled Mary. "Can't use the car—can't have much sugar on our cereal and fruit—can't have cake for dessert—can't, can't, just because of this old war."

"No use grumbling about it. We can't, and that is all. Now run out and have a good time playing."

"Have a good time playing!" thought Mary. "I'm tired of playing the same old games."

The mother sighed as the children finally shut the door behind them. "What shall we ever do?" she thought. "The war has really just begun. What will it be like when times get harder, as

they most certainly will—when we have to pay higher and higher taxes and when we have a food shortage and things are rationed, when we can't have all the things that have come to seem important to us? What will the children do then? They grumble all the time now." She sat down thoughtfully. "How can we help them to find this difficult situation not a cause for selfish complaining, but a means of character growth?"

Life has changed, not alone for adults, but for children also. War is bringing new experiences in that we are not able to do many of the old, accustomed things and we must do without some things. Loving parents often have sacrificed and gone without themselves that they might give their children what they wanted. But things have changed now. Everyone, including the children, must share in the sacrifices of the nation.

How can these new situations be directed so that Mary and Fred will not grumble and be unhappy, yes, more—that they may grow in character and Christian living and be the better for the hard experiences of war?

Friday evening at dinner Mother said, "Let's have a picnic in our yard tomorrow night when Father comes home. It will be light because of war time."

"Oh, yumm, hamburger, wienies, steak! Which will it be?" queried Fred.

"Wienies!" promptly voted Mary.

"Suppose we let Father and Fred plan what meat we will have and cook it, and Mary, you and I can prepare the rest of our picnic."

"Father, I have an idea already!"

"All right, Son, let's have it after dinner."

Later the two heads were close together. An exclamation now and then came from Fred. Then both vanished into the cellar.

Meanwhile, as Mary and her mother washed the dishes they planned their surprises for the picnic dinner.

The next day Fred was busy in their tiny yard. He leveled off the ground

beside the driveway and then looked around for stones. He brought out an iron treadle from an old sewing machine. He worked for an hour and then stood back to survey his handiwork. Yes, the fireplace was steady. And wouldn't it be fun!

Mary and her mother were busy with salad and gelatine made with two colors. That afternoon Mary cut out some flowers from colored paper and pasted them on plain white paper napkins.

That evening a happy family group sat on the grass, freshly cut by Fred so that his fireplace and picnic grounds would show off to the very best advantage. Wienies sizzled on the grate.

As the sun sank and the sky became dark Father leaned back.

"You're tired, Father," said Mother.

"Yes, working six days a week and longer hours makes a difference. But I was thinking the other day of how we have talked so much about our children learning in school to adapt themselves to new things and being creative in new and unusual situations. That is exactly what all Americans must do now. Why

(Please turn to page 24)

H. Armstrong Roberts



H. Armstrong Roberts



OUR CHILDREN ARE LIVING TODAY UNDER CONDITIONS THAT PLACE RESTRICTIONS UPON THEM AND REQUIRE SACRIFICES OF THEM. CAN THIS DIFFICULT SITUATION BE TURNED INTO A MEANS OF CHARACTER GROWTH?



Lode

"O Come and Let Us Worship"

By DORIS CLORE DEMAREE

ROCK of ages, cleft for me . . . " A movement suddenly caught the corner of Miss Margaret's eye, and the congregation sang on, oblivious to the fact that she had stopped singing. Johnnie Jones was showing his neighbor, Billy, a cartoon of the minister he had just finished drawing on the flyleaf of the church hymnal. Miss Margaret's eyes wandered over the room. A few younger children were asleep. Mary was reading her story paper. Robert was trying to catch a fly that buzzed near by. Joan was quietly playing peek-a-boo with a baby. Only Peter was singing. Why?

As Miss Margaret puzzled over the situation, three words from the minister's sermon suddenly caught her attention. She never knew what he said either before or afterward. Those three words were "they didn't understand." Startled, she sat forward. Was that the reason? At least it was worth thinking about. She recalled the other hymns they had used that morning and each was about as unintelligible to a child as "Rock of Ages" had been.

The following Sunday she asked her class, "Which hymn sung last Sunday did you like best?"

At last from the stunned silence Robert said, "I don't remember what we sang last Sunday, but I like 'Marching as to war'. That song makes me want to go out somewhere and fight. Someday I'm going to be a soldier and carry a gun and a shiny sword."

"I think I like 'Faith of Our Fathers' best," spoke up Mary. "It makes me

want to be kind and to tell the truth, even if I do get punished."

"What is 'faith of our fathers'?" queried John.

"Oh, I know," broke in Billy. "It's what made the Pilgrims brave enough to come to America to live where they could worship as they pleased, even though they didn't have enough to eat and lots of them died."

"I think it must be what makes Grandma Peterson come to church every Sunday, even though she can't hear anything and can't see well," finished Joan.

"My sister, you know, her name is Una May," laughed Robert. "She cried last Sunday when we got home because she didn't like us to sing, 'You may rescue Una May'. She really thought that was what we were singing, too."

At Miss Margaret's request the minister and the Sunday school superintendent met with her that afternoon. She told them what she had noticed the preceding Sunday as well as the answers she had received that morning.

"Yes, I have noticed the inattention of the boys and girls, too," continued the minister, "but I never thought I might be at fault. To tell the truth, I blamed the parents for not using the proper discipline. I suppose my sermons are as much Greek to them as the hymns and probably the scripture materials, too. But surely we cannot limit our singing to such songs as 'Jesus Loves Me' and 'I Think When I Read That Sweet Story of Old'. I could take time for a story for the children, though."

"I don't think a story sermon would help much," said the superintendent. "The children would be just as inattentive for the rest of the service."

"I don't think the children need to understand everything that is read, every bit of a hymn, or all of your sermons to be attentive," said Miss Margaret slowly. "I do think they need to understand enough to be able to enter into the spirit of each part of the service. I think Billy and Joan feel the spirit of the hymn 'Faith of Our Fathers' well enough to want to sing it with adults. I really believe they worship as they sing it. I wonder if there aren't many other hymns equally as good if we would only keep the children in mind as we plan? We have no room where the children could have their own service, so I really think we should keep their interests and needs in mind just as much as those of the adults."

"Last summer I visited my brother over in the next county, you remember," said the superintendent. "In the church we attended there, during the opening fellowship and worship they had what they called a hymn interpretation. When I was there they interpreted 'I Would Be True'. It is in our hymnal, but we never sing it. Ever since then I have liked it and wished we might sing it. I have been wondering, do you suppose it would help to take some of these hymns and explain them at the beginning of our service? The adults might like it, too."

"I think you have an idea there," agreed the minister. "There might be an opportunity for special scripture interpretation sometimes, too, and I suppose that if I give it more thought I can make my sermons more understandable to the boys and girls and, incidentally, more understandable to the adults!"

"I think it would help if the Bible passages used in our class also might be used occasionally in the church worship," offered Miss Margaret. "For instance, the children have just learned the tenth to eighteenth verses of Psalm 119. I think it would be real worship for them to have it used in the service."

"Well, let's plan together a service for next Sunday," suggested the minister.

The order of service given below was the one they finally chose.

CALL TO WORSHIP. Psalm 95: 6-7a (familiar to children).

PRaise HYMN. "O Worship the King." INVOCATION.

HYMN. "I Love Thy Kingdom, Lord."

SCRIPTURE. From Psalm 119 (in unison).

HYMN. "How Firm a Foundation."

OFFERING SERVICE:

Call to Offering. Psalm 96: 7-8.

Prayer of Dedication.

(Please turn to page 24)

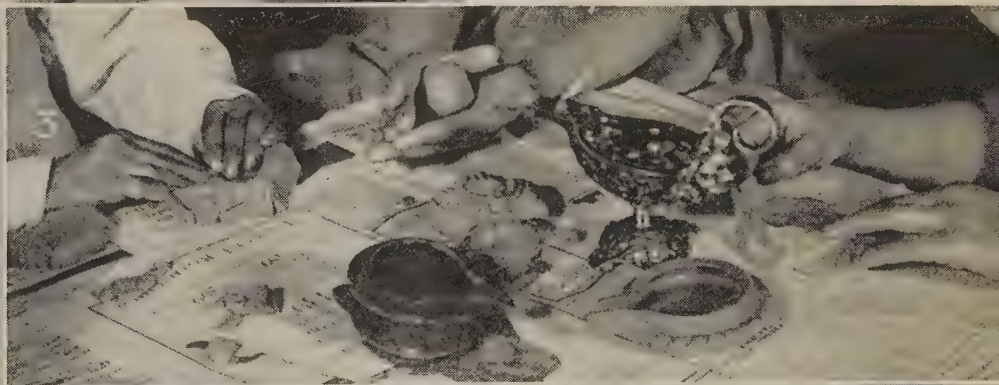
Making Hebrew Clay Lamps

arranged and photographed by Nellie M. Wagar



THIS IS HOW WE DID IT:

- 1.** THE CHILDREN LISTEN TO A STORY OF JESUS' BOYHOOD AND DECIDE TO MAKE CLAY LAMPS.
- 2.** MODELS AND PICTURES OF LAMPS ARE EXAMINED.
- 3.** CLAY IS ROLLED INTO BALL, FLATTENED AND PRESSED INTO SHAPE.
- 4.** OLD CANDLES ARE CHIPPED AND MELTED. THE MELTED WAX IS POURED INTO LAMPS WITH A CLOTH WICK IN THE CENTER.
- 5.** CANDLES ARE SET IN THE WINDOW AND LIGHTED AS HEBREWS MAY HAVE DONE AT THE FEAST OF LIGHTS.



The Community Offers You—

By LUCY V. BICKEL



WHAT OPPORTUNITIES FOR RECREATION DOES YOUR COMMUNITY OFFER?

IT was while visiting friends that Miss Robbins began to wonder whether she had been heedless of the many rich resources which might help her to teach her juniors. One of her friends was describing some fossilized rock which he had recently found in the vicinity. As they talked together he showed himself to be a veritable encyclopedia of geological information and history of that section of the country. Miss Robbins made a mental note that she would ask this man to be a "teacher" of her juniors for one or more sessions during a study on God's plan for the world. She began to wonder if other valuable resources and opportunities in the community were being overlooked by teachers of children as she had almost overlooked this opportunity. She began to "take account of stock" to see what the community offered her and other church school teachers.

How often we hear "the community" mentioned as if it were some vague abstraction that exists apart from ourselves! Sometimes it is spoken of as if it were some sinister influence which, like Orphan Annie's gobble-uns, will get your children "ef you don't watch out."

Teachers *do* need to take account of stock in the community. They *do* need to know what help the community offers them in their teaching.

What does the community offer you? Perhaps, like charity, the community begins at home. Do you know what the

people who live in the homes of your community have to offer? Do you know how you can use hobbies, work, and talents of individuals to help you teach boys and girls?

One elderly man, great-uncle to a junior boy, was invited to visit a vacation school to demonstrate his hobby of whittling. The children gathered about him, fascinated and full of questions. One questioner wanted to know the kind of wood that was best for whittling and carving. During his talk, the visitor called attention to the beautiful hand-carved communion table in the church sanctuary. The juniors examined the table with more interest and appreciation than ever before because someone who "knew" had helped them to see its

Is there a mother, or schoolteacher whose hobby is collecting dolls, or a person who spends free time discovering folk tales or songs? In at least one home in most communities there is someone who has traveled extensively. Other homes in the community may observe holiday or religious customs that are different from the general community pattern. If you do not know what persons and homes of the community can offer you in interest, new insights, appreciations and wider horizons, as you guide boys and girls at church, you should venture in this way of letting the community help you teach.

The community offers much in the workaday world that will enrich your teaching. Near George's home is a factory that makes furniture. Back of the furniture factory is a pile of scrap lumber. When the junior class of which George was a member learned that the newly formed nursery class needed a set of blocks, George suggested the scrap pile of the furniture factory as a source of material. A committee of juniors could sandpaper the blocks thus obtained. George offered to ask the manager of the factory for permission. Not only was permission given gladly, but, in the course of the negotiations, George developed a curiosity as to what happened in the factory. As a result, the manager invited the boys and girls of the department to join George on a certain weekday to take a trip through the factory. The group that gathered that afternoon and made the trip learned not only something about how furniture is made, but infinitely more about the world of human

relationships; employer and employee, consumer and producer. They learned how dependent each step in the process was upon what went before and after.

"The butcher, the baker, the candlestick maker" are still present in some form in every community. They have not, as the old rhyme suggests, all gone to the fair. Many of them will be surprised to think that they might be good teachers of children.

A doctor who visited a beginner group to show some of the ways he helped children keep well and to tell the group how they could help to keep well themselves, proved to be an excellent teacher, although he found himself quite shy as the center of interest of a group of eager four- and five-year-olds. A farmer who entertained primary children from a vacation school in the town, showing them his barley field, the new lambs, and his harvesting equipment, would have been surprised to know that he was helping to teach those children about the Bible. But because of their visit the story of Ruth took on new meaning, they learned Proverbs 27: 26 with greater understanding, and increased in appreciation of those whose work made food possible both long ago and now.

When the butcher and the baker and many others at work in the community become persons who make a contribution to the welfare and happiness of other persons they become teachers of the best sort. The community has many such teachers to offer you.

The community also extends help to you through its institutions. Some of these are so much taken for granted that they are easily overlooked. Most communities have a community house or recreation center. Many have museums of one kind or another. What use do these have in church school teaching?

Suppose an exhibit of natural history were available either in a museum or as a traveling exhibit. An exhibit of bird life may provide material for study of God's care through protective coloring, through home-building instincts, and other adaptive processes. For city children a museum exhibit may be the nearest possible contact with nature.

What to do when you have nothing to do is still a question of importance even in the lives of children. Many churches will find through careful study that this is one place that is largely

untouched in church school teaching, but is left to community resources. Teachers should know what the near-by recreation center or community house offers in the way of leisure-time activity for children. They should know, too, how many of their children avail themselves of these leisure-time opportunities, and how many need some help in choosing worth-while, leisure-time activities.

The value of libraries in the community hardly needs affirming. Yet, how often a library means nothing more than a source of books. Explore your library for pictures and other visual aids as well as for people who work in the library and give help in many ways. An expert storyteller, someone interested in art or in ancient history may be among those "teachers" which a library offers.

What health services does your community offer? Is there a school nurse? Visiting nurses? A clinic, or a hospital that renders service in preventive work? How are crippled children or tubercular patients cared for in your community? Perhaps your particular children are not in need of free health services, but many children do need these services. All children should know about these services and begin to recognize that a community is as healthful as its most unhealthful spot. A nurse, or a friendly worker from a hospital may become a "teacher" who will help children to see that behind

present-day medical and health efforts is the challenge to carry on Jesus' command to his followers to "heal the sick."

What organizations and agencies in your community are supported by private means, yet render services to the public? Is there a day nursery for babies of working mothers, some social settlements for children and adults in crowded back streets, or any one of a dozen agencies or organizations ministering to human need? All of these may become "teachers" for your boys and girls if you become better acquainted with and use them as a laboratory for learning.

Remember, too, that the church is an important part of community life. Help boys and girls to see the church as it is, and has been, related to the community. A council of churches or a church federation, or even a co-operative project carried on by two or more churches will help to give children a sense of the relationship between churches and groups of churches. The contributions made by a local church to other human relationships, such as persons in public or professional life who have gained their inspiration through the church, will give juniors a view of the broad influence of the church. One vacation school group in an isolated rural community discovered to their great joy the dynamic influence their little church had had in both the im-



A FRIENDLY DOCTOR BECOMES A "TEACHER"

mediate and the wider community. Among its members several generations ago had been a man who later became governor of the state. Several ministers had gone out from that church. A famous woman, living in a distant state, had once been an active member of their church, and when the children wrote asking for historical information, she sent a gracious and helpful reply.

As teachers seek to help children through the resources in the community, they help themselves also toward wider and richer resources for living. Teachers, too, may learn from the community. One group of teachers arranged to visit a juvenile court and learn through talking with the judge more about neglected children of the community. Another group invited a welfare worker to one of their meetings to tell about her work of placing pre-delinquent and orphaned children in boarding homes. Every community offers some resources through public schools, child study groups, or church groups where children's needs and the ways of meeting those needs may be studied.

In using the community for learning, teachers must keep in mind that their purposes may be quite different from the children's, that what is helpful and enlightening to an adult may be remote or dull to children. Only when the community can help to answer children's questions, give further information on subjects already opened up, bring about better understanding or relationships with persons or groups already known, or in other ways meet felt needs of the children, can the community really teach.

Children Can See Life Whole is the title of a book. But it is also a fact about children—if they are guided by teachers who help them to see themselves in relation to the world in which they live, and to see religion as the guiding, integrating power by which the world lives happily, peacefully, and well.

THE LIBRARY HAS RICHES TO EXPLORE

Ellis O. Hinsey



For the Duration

(Concluded from page 19)

shouldn't every one of us face the changed world and be adaptable and creative?"

"What do you mean, Father, by being 'adaptable' and 'creative'?" asked Fred.

"It is like this, Son. The world, our country, are not what they were. They never will be again as they were. Life is bound to change and a world-shaking event like this war is bound to make the changes come faster. There are two ways for us to meet it. One is to keep looking longingly back at the manner in which we used to live and do things and then finally to change our habits because we are compelled to do so, even while we hope all the time that we may soon get back to the old ways. The other is to face the fact that changes have come and that more and more will come to create new situations. If we face it hopefully, determined to make the best life we can out of it all, then our attitude will not be of regret, but of anticipation—as an explorer in search of new paths. In our response to this challenge of change, will be seen our adaptability and creativeness, our ability to change our habits, to do things differently, to use our imaginations, and to work out new ways happily. It is much like your project work in school, isn't it?"

"Isn't it like our picnic tonight, too?" suggested Mary.

"Yes, but it is easy for us to do this for a first time, while it is not too hot and while we still have not had to go without many things."

"You mean, Dad," said Fred, "how will we take it if we come to be like England with everything rationed, everybody busy with war work?"

"That's it."

"I was thinking," said Mother, "of the rich young ruler who wouldn't go and give all he had to the needy people. He thought he had to have *things* to make him happy."

"It all comes back to how we feel inside."

"And, too, what we look up to."

Yes, to develop better attitudes or to change attitudes and motives is an important task today. This not only because we selfishly want children to be happy or because we want to make life easier for ourselves. It goes far deeper. How can restrictions forced upon us by the war situations be used for constructive development of character, of Christian attitudes so that children will grow and emerge strengthened rather than weakened?

Blaming the Japanese or the Germans or individual leaders in the aggressor nations will not do this.

Arousing a patriotism that makes our children say, "We must win this war," "We'll do anything to win this war," is not sufficient in itself. These are times when it is easy to develop more prejudice, more selfishness, more feeling of American superiority, traits that never make for noble character, for happiness or for Christian living.

We need to recognize that each one of us is part of a whole, that each one is a member in the big family of the United States, a member in the family of the world. This brings an awareness of our interdependence on each other, of our need one for the other. This always is true, but in time of trouble, distress, emergency, war, unusual needs bring unusual demands. We become more aware of our dependency and interrelationship. Privileges always bring responsibilities; privileges of membership in the home bring with them duties, loving sacrifices, responsibilities. Likewise belonging to a country brings these same responsibilities.

As we look ahead to a new world order under a just and durable peace, we realize that this new world unity will need a willingness to live sacrificially. Can we not learn this now in the midst of the compulsions set upon us in the disorganization of a world at war?

Changes forced upon people often are received with criticism, unwillingness, unhappiness. We tend to follow the line of ease, the habit of enjoyment of the old and familiar. Change thwarts ease and therefore is not wanted.

A college student recently said, "This is a thrilling time in which to live, there are so many opportunities and the future must be made in a new pattern. Mother feels this way, too."

Here is a mother unafraid of change, of indefiniteness, of sacrifice, who has brought up her daughter to find joy in expectancy of creative solutions for new situations. This, too, is a need for today; not a dogged acceptance for the duration, with hopes and desire looking back to the past, but rather an expectancy of the new and ever-changing, of demands to be made and yet of opportunity for creative solution. Growth and joy are found in creativity.

Then there is that intangible reality, found not in material things, but in the spiritual realm. All things do not necessarily work together for good. But, "to them that love God." . . . "according to his purpose," to them "all things work together for good." The source of power is always found in God. As we see God incarnate in Jesus Christ, his love poured out as a sacrifice upon a cross, so may we in times like these make Christian love and sacrifice dominating motives for ourselves and for our children.

I SAW JOY

By Josephine Chero

I saw joy in the face of a little child today,
The real joy that makes me happy
To say I work with him.
It was his birthday and
We sang a song for him;
It made him smile and smile,
And let out little sighs
That seemed to crowd his chest;
And I said, "Seven,
Is it, Richard?" and he
Looked up and nodded yes,
And turned away again,
While we clapped out the years.

Used by permission "Childhood Education."

"O Come and Let Us Worship"

(Concluded from page 20)

SERMON.

CLOSING HYMN. "God Be with You."

As Miss Margaret looked over the congregation the following Sunday she felt much heartened. First, the children's attention was caught by the Call to Worship. This was something new, but the verses were familiar to them. She could see each one look up in interest. They understood the hymns well enough for most of them to join in the singing. The crowning point was reached with the Scripture. Eyes shining, earnest voices joined with their parents. Judging from appearances the children truly worshipped.

Of course, their problems were not entirely solved with this one attempt, but each Sunday the pastor did try to plan the service so that in so far as possible it was within the understanding of the children. Occasionally the Call to Worship was given by the children in unison, but this was only when the material was familiar to them and when it had been interpreted and memorized. Occasionally they asked to share a Bible passage with the adults. Always these contributions were made sharing times and not occasions for showing off. A prayer that the children had written for use in their class was used later by the minister for the morning prayer. A psalm they had written was used another time as part of the church worship. The superintendent made increasing use of the Opening Worship period for hymn interpretation, occasionally teaching the group a new hymn at this time.

It is Sunday morning in the little white church. Fathers and mothers are quietly seating themselves. The children are there, too. A hush falls over the little congregation, then is broken by chanting voices, "O come and let us worship . . ."

July in the Nursery Class

By MRS. ROBERT NESTER



Monkmeyer

THE summer months bring many new experiences to the little child and each day is filled to overflowing with happy and exciting activities. He will spend long hours out-of-doors, make new friends, have new playmates, and perhaps take a trip with the family. His days will be long and too often evening finds him tired and excited and unwilling to give up to his resttime.

July, though its days are long and hot, offers many opportunities for helping the nursery child to begin to know God through close association with the wonders of his handiwork, and to lay the foundations for a Christian character by guiding him to live and play happily with others, to share and to be kind, and to feel thankful for playtime and resttime, the day and the night. Of course, the home atmosphere and the attitude of parents far overshadow anything the teacher may say or do, but by careful planning they may work together. The child's everyday experiences, as well as his few activities in the church school on Sunday morning, should be given a religious interpretation. Both teachers and parents must be alert to every situation, and plans should be made far in advance and sufficiently elastic that they can be changed and made to fit anywhere and at any time. The teachers' aims for this month may be to guide the children to appreciate God's loving care in providing the night for rest, friends and toys with which to play, and to desire to care for play materials. Mothers may be asked to help by telling of any problems they may have in meeting these needs. Letters explaining the plans for the month may be sent by the teachers to those mothers who do not attend the meetings planned for them.

First Sunday

There may be a few children in your group whom you know to be afraid of the dark. This fear is often caused by unthinking adults or it may be simply from a lack of understanding. Let us hope that no parent exists now who punishes by shutting a small child in a dark room or closet! If the teacher knows of any children who have this fear of darkness, she will help to overcome it as best she can in her plans for the Sunday session. She will have ready pictures of stars and moon and sun and of children playing, dressing, and sleeping, and "Playtime" from the picture set.

As the children arrive, lead them to investigate and talk about the pictures. Talk about their own toys and playmates and encourage them to tell of how they get ready for bed when they are through with play and are tired and sleepy. Tell the story "Bedtime"¹ or "Billie's New Tricycle"² or both may be told if they seem to fit in. Talk about how the sun shines all day and goes away at night so that the moon and the stars can light the night for resttime. Play finding things in the dark. Let each child close his eyes and guess what different noises are or what objects are placed in his hands. Play getting ready for bed and going to sleep. While they are resting sing or play a lullaby. They then may play waking and getting dressed. Sing "Happy Time"² as they choose toys or other activities about the room.

Some may like to draw crayon pictures of their tricycles or beds or the moon or stars. Some time during the conversation there may be a moment when the teacher might suggest a "thank you" to God for the day in which to play and the night when we may rest.

Second Sunday

Caring for toys and a desire to go to bed for rest may be two aims combined and this Sunday may be a repetition of most of last Sunday's activities. The teacher may have some new pictures and a new toy or two to stimulate more interest and she may have secured lists of the children's favorite toys from the parents. Stories may be told from the pictures, using the names of the children and their own toys in turn. Lead them to tell of their toys and where they keep them and how they put them away when through with them. Let them find pictures of toys like their own. Tell the

story of the "Two Tricycles"² or substitute the word "kiddy-kar" or tell "The Doll's New Home",² as the interest may be.

Talk about how happy they are at play all day and of how when the sun goes down we need rest. Tell of how the birds know when to go to bed and have them show how the birds put their heads under their wings to sleep. If chickens are within their experience, talk of how they go to bed as soon as it begins to get dark. Say a "Thank you, God, for the night when birds and boys and girls can sleep and rest." Play getting ready for bed. Tell the story, "Saying Thank You."¹ The teacher or one of the children may play being the mother waking them for breakfast. They may then play getting dressed to the tune of "Mulberry Bush" as they go through with the various steps of dressing "so early in the morning." All of the children may not wish to take part in these activities but may want to watch or be occupied with some other interest. It is surprising, however, how much such children seem to "absorb."

Third Sunday

Nursery teachers may aim this Sunday to help the parents to guide the children in happy relationships with others. Each child probably spends much of his time with others both older and younger than himself, so he must learn to share and to take turns if he is to have a part in group play. The teachers will need to plan how they can help the children to want to share and to learn their first lessons in co-operation. They will prepare for this session by securing from the parents the names of the children's friends and playmates. They may place about the room pictures of children at play together cut from magazines and mounted, as well as "Playtime" and "Building with Blocks" from the picture set. A good supply of blocks should be on hand, as this is the best medium for co-operative play.

Talk about the pictures and let the children find the pictured children who resemble themselves and their friends. Tell the story, "Frank and Kenneth, Two Little Friends,"² using each child's name and his playmate's and naming their toys. Children like to help in telling such a story and will fill in the names and tell what comes next as the story

(Please turn to page 33)

Bobby Goes to Vacation School

By HAZEL W. BIRNBAUM

THE children of the nursery class assembled, fifteen strong, in our laboratory vacation school. The leader and two assistants for practice teaching were ready for "anything" to happen. The children as they came had found things to do, each in his own way. Some discovered friends of long standing and others just stood and looked, as they surveyed the whole scene with interest and a little foreboding.

This peace was not to last long, however. Soon Bobby appeared with his mother who informed us, in Bobby's hearing, that he probably would not stay without her. Bobby would not leave her side, and he screamed when any effort was made by us to interest him. We left

him to play near her and he entered quite happily into the play with others. Later we suggested that the mother leave but Bobby went into another tantrum. We did not want to try to settle this difficult situation on the first morning of our school. We felt sure it would result in tears on the part of other children or an unhappy experience for all, so we did not urge her to leave. We decided to study the situation in order to decide upon a procedure for the next day. Bobby seemed to be a frightened and, according to his mother, a nervous child, and we felt it best to move slowly and watch what happened.

The next morning we suggested that the mother leave Bobby at the door of the room where the class was being held. She explained to him that she would return later after doing her shopping. Bobby was taken screaming into a separate room with toys and a teacher to "stand by." Again we watched carefully as we tried to discover the cause of his behavior. He soon became quiet and later we brought a little friend to play with him. We made no effort to take him into the group. His mother was delighted to find a happy child when she returned.

The third morning he screamed again and continued to do so almost the entire time, though the same procedure was followed. He really wanted to play happily but he could not forget his mother. We suggested that she bring him for a shorter time the next day.

The fourth morning we suggested to Bobby's mother that she take him into the separate playroom and he show her his toys. After a brief time with him she explained again that she would do the shopping while he played with the toys. He cried about one minute when she left but was very happy the rest of the morning. Again other children were brought to him during the morning. We were indeed glad that we had this extra room!

The fifth morning we invited him to join our "party" of crackers and water but he declined. We placed a cracker and cup of water in the window near him and left. When we returned it was gone. The door was now left open so he could hear what we were saying. Occasionally he would look in but dashed back again if he saw us looking. We suggested that he bring a toy from home and flowers to make our room pretty. This he did, but he would not bring them to our room. He certainly was holding out to the last stand! The

teachers co-operated well by ignoring him but making things very interesting within his hearing. We found Bobby paying more and more attention to what we were doing, and we felt that at last we were getting results.

The next morning when the group was out doors he ventured near the door of our room for a drink. We made it necessary that he come in for a glass, but he hurried back to his own room after his drink. During the story time he stood in the doorway and listened and later watched the good time we had with rhythms. His mother was delighted to find a happy little boy and was appreciative of what we were doing to help him.

The next day, when the children took their rugs out to the lawn for rest, Bobby discovered that he could look out the window of another room and watch them. He seemed delighted and almost joined them, but came back after making a heroic attempt. The following day the same thing happened, but he finally ventured out and sat on the extra rug, placed there for him. He stayed only a few minutes but the effort was well worth our patience. The next day we offered him crackers and he came in but sat alone at another table. Now when we were ready for our rest he took his rug outdoors with the others and enjoyed a normal rest period. When they came in he returned to his own room, but later he joined us for games and rhythms. He watched only, but he stayed through the balance of the morning. This was progress.

The next morning Mother left him at the door and the teacher led him to "our room." She explained that we could not use the small room this morning. He played with the others happily, listened to our story and songs, and even pasted in his scrapbook. Bobby had made his social adjustments the hard way by fighting to the last, but he had won the victory. Now he was a part of the group.

In our training class the first problem to be brought up was "What shall we do when a child cries when he first comes?" It had already been answered in Bobby's case. One of the students said, "I've always wondered what I should do and I'm certainly learning." That alone was worth the instructor's time and effort, to say nothing of the growth Bobby himself had achieved. Time, thought, patience and love will bring about wonders in a little child's adjustment.

INVITATION

By Grace Noll Crowell

Come and swing me, come and swing me,

Push me up, oh, very high,
Maybe I can touch my toe tips

To the treetops, to the sky;
Maybe I can reach the white clouds
That go sailing, sailing by.

Come and swing me, come and swing me,

Swinging makes the soft winds blow,
Swinging makes a funny tingle

Down my back and in each toe.
Come run under me and send me
Flying high, and flying low.





Loder

JULY

In the Beginner Department

By ESTHER FREIVOGEL

WHERE is the best place to help our little children to grow religiously? Some adults who have not given much thought to this think that it can be done only within the walls of the church. Those of us who are better acquainted with little children wish that we could be with them in their homes, in their play yards, on their picnics. That teaching is of greatest value to a child which interprets religiously his experience at the time he is having it. A real teacher tries to provide an environment and to create situations on Sunday morning in which the child will have experiences worthy of religious interpretation. The units for July are summer ones and call for a summer environment. The very best environment for such units is often just outside the church walls. It may be a neighboring garden, a near-by city park, a farm, or a flowering field just across the road. Do not hesitate to go outside the church building for your Sunday teaching, but, as your text says, plan carefully with your children before going or the result may be purposeless running around. A small bell is an aid on such excursions. It is an excellent means of bringing the children together in a group when they have scattered on their individual search.

FIRST-YEAR UNIT. "FRIENDS WHO HELP US"

Play with Toys. One of the quickest ways to center the children's thoughts on friendly adult helpers is to have in the

room toys that say to them, "Come, play house. Play store. Play doctor. Play postman. Play deliveryman." Dolls, an old purse, a couple of delivery trucks, blocks of different shapes, sizes, and colors, and pictures of food cut from magazines are examples of suitable play materials for Session 1. Suggestions such as these will encourage order, co-operation, and purpose in the play: "The lady living over there needs some food. Perhaps you could start a store over here and deliver food to her house." Little children do not need a regular doctor's kit in order to play "doctor." Long, narrow blocks or pegs from a peg board, some small, empty bottles and jars, a piece of bandage, and a pair of blunt-point scissors put into a schoolbag from the ten-cent store will satisfy any child. You need only to say, "You could have a hospital over here," to get this play started. The "doctors" will soon be bringing in the patients. Brown paper bags to which heavy string has been tied make satisfactory bags for the postman. Old postal cards and letters will start an immediate delivery service. A string of colored beads, worn from one shoulder and under the opposite arm, turns a child into a policeman. After such play it will not be difficult to have conversation about "friends who help us." Teachers whose departments do not possess the above toys can often borrow them from neighboring children.

Value of a Visit from a Helper. In Session 3 a visit by a traffic police-

man is suggested. Small town and country children seldom have experiences with this helper. But the suggestion of immediate personal contact with a friendly helper is such a good one that every teacher should try to make it one of the experiences of the unit. Look to your immediate church and community for such a person. The friendly helper may be a doctor, a nurse, a farmer, a milkman, or a postman. Be sure to have a personal conference with this person before the visit is made. Share with him the purpose of the unit, encourage him to sit informally with the group, and suggest that he tell of some of the helpful things he must do in his work.

Sources for Other Suggestions and Materials. Those of you who have vacation school books will find suggestions and materials for this unit in the following texts: *God's Friendly World*, by Clemens (Unit II); *Our Happy World*, by Freivogel (Unit II). Teachers whose children do not have a separate room and cannot therefore participate in active play will find the guessing game story, "Our Helpers," in *I Wonder*, by Munkres, very helpful.

SECOND-YEAR UNIT. "GOD'S GOOD GIFTS"

Awakening a Sense of Wonder. Most of us are too quick to say to children, "God made this." The natural result is a mental picture of a huge person who fashions the great out-of-doors with his hands. It is better to set the child to wondering about these things and to help him to discover for himself that God is back of all. As children examine different works of nature, questions such as these may be asked: "Where did these flowers come from? How did they come to be?" . . . "Listen to the birds. What makes them sing so sweetly? . . . How did these birds come to be?" The following verse may be adapted and used in situations such as the above:

Little birds a singing,
Singing in a tree,
Many children wonder
"How you came to be."¹

The children will come to the final source, *God*, but not without discovering something of the wonderful way in which he brings these things into being.

Using Informal Dramatic Play. Often teachers in small schools say, "But we cannot have such play because there are others in our room." If they would look outdoors, probably they would find a lovely spot for this type of activity on a summer Sunday morning.

Children like to be flying birds, to
(Please turn to page 30)

¹ By Esther Freivogel. Copyright, 1937. Used by permission.

Primary Worship for July

Thank You, God

By MARGARET S. WARD

TRUE worship is always an outgrowth of rich experiences in life and a rich fellowship with God. Children worship best when they are guided to think of God's part in their everyday experiences.

There are some activities which belong peculiarly to the summertime. They are shared alike by city and country children, by those who stay at home during their vacation or by those who go away. We have chosen four as the basis for the month's worship. Through these worship experiences the primary leader will seek to guide her children to feel grateful for those gifts from God that we remember especially at this season.

1. Thank You, God, for Our Country

PREPARATION FOR WORSHIP. If there is no American flag in the primary-room, plan to borrow one that may be used for this worship experience.

CONVERSATION. What great holiday did we celebrate yesterday? Why do we remember the Fourth of July every year? This is the birthday of the country we all love, America. Let us salute our flag and sing the song we know about it.

SALUTE TO THE AMERICAN FLAG.

SONG. "The Flag We Love,"¹ "Our Flag and Our Country,"² or "Flag of Our Country."²

LEADER. Why are you glad to be living in America? Have you ever stopped to think that this beautiful country of ours is one of the wonderful gifts God has given us to enjoy? What can we do to show how much we love our country? We can be obedient, loyal, brave, and true.

APPRECIATING BIBLE VERSES. Psalms 144:15b and 72:11b. There are two verses in our Bible which remind us of the kind of nation God wishes America to be. Listen while I read these verses and be ready to tell what you think they mean.

PREPARATION FOR PRAYER. Would you like to thank God for our country? Shall we ask his help in living as God's children in our country?

A PRAYER FOR OUR COUNTRY repeated by the children after the leader.

God bless our country, use our gifts
For this dear land of ours;
We thank thee for its loveliness,
Its woods and fields and flowers.

—GRACE H. PATTON

SONG RESPONSE. "America" or "America, the Beautiful."

2. Thank You, God, for Strong Bodies

PREPARATION FOR WORSHIP. Using magazine pictures, make a poster to

Monkmeyer.

illustrate the subject, "These Will Make Our Bodies Strong." Select a few pictures to hang on a screen or stand on a picture rail to remind them of how God wishes his children to care for their bodies. Talk about God's gift of healthy bodies, the wonderful things they can do with them, and how they can help to keep their bodies strong.

LEADER. We have received many gifts from God. One of these gifts is our bodies. In the summertime we wear sunsuits and spend many hours outdoors in the fresh air and warm sunshine. That helps our bodies to grow strong and beautiful. God wants us all to have healthy bodies. We can show that we appreciate his gift by giving our bodies the best care we can.

SONG. "I Will Be True the Livelong Day."^{1, 2}

LISTENING TO A SCRIPTURE STORY. Genesis 1: 27-31. Long, long ago, before there was any world or any living thing, there was God. Then God became the Great Creator. He made many beautiful and useful things: heaven and earth, sea, lakes and rivers, day and night, green grass, waving trees, brightly colored flowers, fish and birds and animals.

After God had made all these things, he made the most marvelous of all. He made a man and a woman. He gave them wonderful bodies which they could use to do many things.

When God had finished his creation, he blessed the man and woman he had made and said, "You and your children are my greatest creation. You have been given the power and right to rule over every other living thing. I have given you not only your bodies but everything you will need to keep them strong and well, vegetables and fruits to eat and clear water to drink."

God looked over all the things he had made and knew that they were good. Because people were his finest creation, he hoped that they would appreciate his gift of their bodies and care for them and use them for others as he had planned.

A PRAYER.

God gave me my body to use while I live.
I'll thank him for it by the care that I give.

The good food I eat, and the water I drink,

(Please turn to page 33)

Baptist Leader



The Juniors Prepare To Worship

By ANNA W. CARR



TWO committees of juniors had been appointed to plan for the department worship.

"We haven't decided on a picture for the worship center," Phillip announced.

"We don't know what we're going to think about when we worship," answered Frank.

"Let's think about 'Jesus, Friend and Saviour'," called Barbara from the place where she sat arranging letters on the front of the drape that covered the table in the worship center.

"Yeah, that's a go; we've had lessons like that," agreed Paul as he distributed the hymnals.

"We know some hymns about Jesus, too," added Martha who opened the Bible at Psalm 100 and placed it on the table in the worship center.

John set the white candleholders with yellow candles at the opposite back corners of the table and George placed the two offering plates at the opposite front corners of the table. Bernice came to help Barbara with the letters so they would be right in the front center of the golden brown drape that hung to the floor.

"That's just right," called Frank from where he and Phillip were selecting a picture.

"What does 'IHS' mean?" John asked, referring to the letters.

"Who remembers?" the teacher asked from the desk in the back of the room.

"The name Jesus," answered Barbara.

The teacher explained again that the letters stood for the first three Greek letters of the name Jesus.

"We can't make up our minds about hymns," Sally announced as she and Ruth joined the working group. "I love to sing 'Fairest Lord Jesus,'" she added.

"And we all want to sing 'At Work Beside His Father's Bench,'" offered Ruth.

"Let's sing them both," said Phillip.

"I like these two pictures. Could we hang them over the table?" asked Sally as she held up "The Call of Peter and Andrew," by Copping and "Christ and the Fishermen," by Zimmermann.

So the two committees, one to arrange the worship center and the other the program of worship, found it necessary to work together. Following is the simple worship service that they prepared:

CALL TO WORSHIP. "This Is God's House."

PSALM 100. (Read in unison).

HYMN. "At Work Beside His Father's Bench."

PRAYER. Dear Father, we thank thee for our homes, our Sunday school, our church and our friends. Most of all, we thank thee for Jesus, our best Friend. Help us to grow more like Jesus. Help

us to make others happy as he did.

HYMN. "Fairest Lord Jesus."

OFFERTORY. "We Give Thee But Thine Own."

HYMN. "Our Gifts, Dear Lord." (First verse read as a dedicatory prayer.)

CLOSING HYMN. "Saviour, Teach Me Day by Day."

READING ALOUD

in the Junior Department

By BELLE CHAPMAN MORRILL

CHILDREN of the present day do not seem to be as good readers as those of a generation or two ago. This is one of the problems that confronts all who are interested in children's education today. Parents blame the educational system when Mary reads "house" for "home." The high school zoology teacher has to flunk Bill because the scientific vocabulary of the subject is beyond his ability to read his native language. Children's librarians who are studying the decline in juvenile circulation (which is general except in new areas of extension service) are inclined to feel that the easier way of the radio and movie, and the falling-off of intelligent reading aloud at home are all partly responsible. So, although the boys and girls of today show more ability in discussion, many are so weak in the ability to read that they fail to get the real meaning out of their material.

The application of this to Sunday school teaching came to me with a shock one Sunday a few years ago, when I discovered that one of our newer teachers in the Junior Department was letting her pupils read aloud in class the lesson stories in the pupil's graded textbook. Had I not learned in my courses in religious education how outmoded was reading around the class in turn? How important it was that the teacher be a good storyteller? How essential that she be creative and not follow the text slavishly? Yet when I talked with her, this teacher had two

reasons for her action that seemed to be well thought out. She felt that it gave the pupils a chance to become familiar with the textbooks which they never took home, and that the children paid better attention than when she retold the story herself.

The day came when, in the midst of my story, one of my sixth-grade boys who had been following the story in the book, pointed out that I had omitted something. Finally, by calling it a type of supervised study to satisfy my professional ideals, I, too, yielded to the plan of letting pupils read the lesson aloud previous to, or interspersed with, appropriate discussion.

Since then, variations in the reading procedure have suggested themselves. We often appoint one of the better readers to correct or supply a pronunciation that is causing difficulty to the pupil who is reading. A story with conversation is often assigned in advance with one to read the narrative and others to read the different speaking parts. This type of reading calls for close attention on the part of all. Other reading helps may be given in Bible proper names which usually cause trouble for young and old alike. Similarities in derivation, when explained, help both in meaning and pronunciation. For instance, the people of Corinth were called Corinthians just as the people of America are called Americans. The names that end in "iah," meaning God, are not as hard to pronounce when you learn that they

are all accented on the same letter "i." Bethlehem and Bethsaida are easier when you find that "beth" means "house," so that you have "house of bread," "house of fish," and so on.

But if reading aloud is to have the most meaning for juniors, some of it must be done by the teacher. Here the same dramatic shades of meaning may be put into the reading that would be put into storytelling. Quick, clipped speech for rapid action; slow, quiet tones for solemn effects; playful and elastic flow of words when humor is present. These, applied to the widely different stories in the Bible, will make that much more of a living book to her pupils.

We also have found that a story does not always have to be told. A good junior story, condensed for rapid action and unimpeded by descriptive passages, may be read aloud effectively if it has been prepared by many thoughtful readings. In fact, since there is no strain on the memory as in storytelling, all of the reader's efforts may be directed toward appeal to the group.

If that old-fashioned reading aloud around the center table lamp in the family sitting-room has gone forever, it may be that church school teachers can restore some of its values. By so doing, they may be able to help youth to supplement the confused voices of the moment with a clearer understanding of the enduring truths that have been written, preserved, and lived by men and women of God.

July in the Beginner Department

(Concluded from page 27)

build themselves imaginary nests, keep the eggs warm, and fly about finding food for their imaginary babies. Then suddenly they are transformed into baby birds. Soon they are able to hop around. Their wings grow stronger and they can fly. The teacher controls this play by giving the above suggestions in simple story fashion, pausing for the children to carry out the activity suggested. Indoors, music will be found helpful. Suitable flying and hopping music are found in *Musical Experiences of Little Children*, by Kenagy and Arnold. If this play is carried on outdoors, boundaries should be set beyond which the birds are not to fly.

In the second and fourth sessions of the unit the children will enjoy being flowers, raindrops, sunshine, trees, and flying birds. Your story may tell of drooping flowers, of the coming of refreshing rain, of birds splashing in little puddles, then flying about joyously singing their songs of thanks.

When talking about food and where

it comes from, have you ever played going out to a farm? (Of course, a trip to a real farm is even better.) Get on your play train and go "choo-choo-ing" out into the country. Helpful music may be found in the Kenagy and Arnold book referred to above. In the country you are delighted with the cows and try milking them. You gather eggs from nests in the barn. In the garden you pull up carrots, beets, and turnips; cut spinach, lettuce, and cabbage; pick peas and beans. With your baskets loaded with good things, you board the train and return home. What a jolly time you have cooking the good things. Dinner is ready and you bow your heads to thank God for food, for farmers who grow it, and for people who bring it to the city.

The book, *A Child's Grace*, by Burdekin, is a fitting conclusion to this unit.

NEW JUNIOR GRADED COURSES

The new Judson Keystone Graded Courses are on their way. In fact, the newly written Course IV for first-year juniors is about to arrive. We are confident that you will like these new materials. They include detailed helps for the teacher, large-size work and study books for the pupil, envelopes of Resource Materials with pictures and activity suggestions, and the Message to Parents.

Watch for the descriptive article on these pages next month.



GOD IS OUR REFUGE

PSALM 46:1

FAITH CHAMBERS WILSON

With dignity

God is our ref-uge and strength. A ver-y present help in trou-ble. A

ritard

ver-y pres-ent help in trou-ble. For God is our ref-uge and strength.

Baptist Leader

Time To Read

By LUCY KING De MOSS

THIS unit on "Time To Read" should help juniors to attain a sincere appreciation of books and authors. Many children read carelessly, devouringly, but with little discrimination. This unit should help the boys and girls to appreciate the fact that the time they spend could be used to better advantage with better material. The study should lead, also, to a knowledge of the service that public and school libraries give and to the value of the texts children use in their school work.

There are some definite activities that may be carried on as a part of the unit's work.

1. If you do not have a public library in the community, or a permanent church library, you might plan a library for the summer months. A circulating library may be available through your state office or your group may have access to a traveling community library. Stress the use of these. If you can provide a nucleus upon which the children themselves will want to build, that will be an accomplishment. The purchase of one or two books, with the rest borrowed for the summer period, would be a start. Interested parents will help.

2. Make a book. For this, some of the excellent stories in *Juniors*, the children's church school paper, could be used. The book also may include original stories, articles, and poems. Suggestions for such a book are given in the session notes in *Juniors*. The finished book may be given to a sick child or children's hospital or home.

3. Book reviews are interesting and helpful. The list of books given in *Juniors* will suggest some old favorites and some new, lively, readable books. Children will have their favorites. Sometimes these may be more or less objectionable. Your opportunity is to show that well-written, correctly phrased books with good literary style are just as interesting and far easier to read.

Session 1. July 5

THE MAGIC OF BOOKS

It is suggested that the children bring their favorite books, either their own or one from the public library. You might select from the list given one or two particularly well-made books that can be used as examples of the art of bookmaking. Tactfully compare some of the books brought with these carefully made books. It is not necessary that the books be expensive. Very good examples of the writing and printing art may be

found among inexpensive volumes. Most of the "Big-Little" books are printed on poor paper and are cheaply made. With few exceptions the titles are not good. However, the children enjoy them and one must use diplomacy in dealing with the problem.

Two good books for you to have for this session, and which most libraries have, are *Wings for Words*, by Douglas McMurtrie, the story of Johann Gutenberg and the printing of the Bible, and *Here Is a Book*, by Marshall McClintock, in which many suggestions are given for a discussion about books and bookmaking. *Wings for Words* may be had from the Rand McNally Co., New York. *Here Is a Book* is published by the Vanguard Press, New York. In the list of ten-cent books you will find one on "Paper" that will fit into the discussion of the story of Gutenberg.

Session Outline

QUIET MUSIC.

HYMN. "All Things Praise Thee, Lord Most High."

A VERSE TO SAY TOGETHER.

HYMN. "Joyful, Joyful, We Adore Thee."

JUNIOR LEADER'S TALK. (Introducing the new program.)

HYMN.

SCRIPTURE. Proverbs 20:11-12.

TALK. "Books and Bookmaking." Adult counselor or a junior.

DISCUSSION.

STORY. "How the Bible Came To Be the First Printed Book."

THE OFFERING SERVICE.

PRAYER BY JUNIOR LEADER.

You will need to guide the program plans. Help the junior leader to find the paragraphs in which the suggestions for his talk are given. He is to give it in his own words.

The Scripture for the meeting is particularly significant. Talk it over with the child who is appointed to read it. See that he understands what it means to have a "seeing eye" and a "hearing ear."

Two books are suggested for the talk on "Books and Bookmaking." The book *Wings for Words* is especially important, not only for material for this talk, but as a reading book for the children. In the children's material in *Juniors* you will find some data on bookmaking. You may know someone who has an old German Bible who will lend it for your meeting. The thought that the first book to be printed in large quantities was the Bible should be brought into the discussion. It is the oldest printed book in the

world and the most important. If you have the book *Wings for Words* you may wish to supplement the story with something interesting from it.

You may think it wise to give this talk yourself. If the children are to have a part in it, however, discuss the paragraphs you wish them to have, so that they will be able to talk about them intelligently. You might demonstrate the talk with the material for the book that the juniors are making.

For the discussion period, the following questions might be considered:

The books I like. Why do I like them?
... How many authors can I name?
... Why do I like pictures in books?

For Session 2 a book review is suggested, also reports from books on given subjects. Look over the list of books in *Juniors* for June 28. You will no doubt find some of these in your public library or traveling library, or owned by some of the children. The children's book reviews will be quite short. Read session program in *Juniors*. Much of the material suggested can be found in ten-cent stores.

Ask the boys and girls to save their *Juniors* for the entire month. Review questions refer to material in all the sessions.

Session 2. July 12

WE LEARN ABOUT OUR WORLD

You should have little difficulty in finding reading material for this subject. Every library has an abundant selection. The bookstores can supply excellent books from ten cents up. You will see that the program suggests a story, "Stars in July." Most of the books on stars given in the book list contain seasonal information. See that the child who is appointed to tell the story has a book or an article to read, from which he will get his data. This session should give you a rare opportunity to lead the children to the thoughts (1) that God, the Creator, who made heaven and earth is still at work in his universe, and (2) that he gives each generation the responsibility of keeping the world beautiful and useful.

The program suggests a number of helpful sources of materials such as copies of the *National Geographic* and other magazines and nature books. The Book List suggests many good volumes. Your local or traveling library can supply these and others as good.

A poster on "What we can learn about our world," or "How people travel" or "Food for the world" would be a good activity. Read the suggestions in *Juniors*.

See that the children who give the four reports have books or magazine

THE JUNIOR SOCIETY

articles to read. The subjects are covered in the Book List.

If you could have the children together some night for a "Star Gaze" it would make real some of the discussion in their program.

In the discussion, encourage the children to tell of their experiences in school in their science studies. However, both in the discussion and in the worship period the emphasis should be that through reading and study and watching the wonders of God's world we come to know him better and understand his plans for the world.

If your group is making a junior book, call attention to the stories in *Juniors* as possibilities to be included. The illustrations on printing which are used in the session material would be good to illustrate the junior book and make it more interesting.

If you are working on a summer library, keep this goal before the group. It is not too soon to appoint a temporary librarian who will keep a record of the books that are borrowed. At the last meeting a permanent librarian, with assistants, could be appointed for the summer period.

Session Outline

QUIET MUSIC.

SONG. "All Creatures of Our God and King" or "This Is My Father's World."

SCRIPTURE. Genesis 1: 20-23; Psalm 118: 1.

SOME THOUGHTS ABOUT GOD AND HIS WORLD. By a junior.

PRAYER SONG (softly). "For the Beauty of the Earth" (verse 1).

STORY. "Stars in July."

BOOK REVIEW.

SONG. "For the Beauty of the Earth" (verses 2 and 3).

REPORTS. By four juniors.

DISCUSSION. Led by Adult Counselor.

PRAYER. Led by Junior Leader.

Looking Ahead to the Next Meeting

For the next meeting it is suggested that as many as possible of the mission study books for junior age be on the reading table. The Reading List suggests books about boys and girls in many countries. Your state circulating library may have most of the books, or they may be purchased from your publishing house. These books should be included in all church school libraries for children. Use the opportunity this unit presents to secure them for your own church school library.

You, as the children's adult counselor, will need to supervise this session. Help them to carry out their plan for a storytelling time. Read the suggestions given in *Juniors*. See that they select worthwhile stories to tell.

Session 3. July 19

WE TRAVEL IN FAR PLACES

This session calls for books about children in other countries. If you have been using books in the Mission Study courses with your junior group, these should be on the reading table. You will find in the Book List a rather complete list of such books. Your literature headquarters has all the current missionary books for children, reasonably priced. *Far 'Round the World*, by Grace McGavran, has true stories of children in many lands in their worship experiences. *Missionary Stories To Tell* gives excellent material. Any of these books are fine for your summer library.

Children are hearing on all sides prejudiced, unkind, often ignorant remarks about people and countries. Christian leaders have the opportunity to create better understanding, sympathy, and forgiving love for people everywhere. This surely is the only solution for individual and international problems. The teaching of Jesus is clear.

It is not possible to be definite about the stories to be used in this session. The children should be allowed to select their own stories from the books available on the reading table. Your careful direction is needed as the children make their choices. Help the children to carry out the plan for a storytelling group, with bell call, or drum call, or whatever their decision may be. Watch *Juniors* for stories. A file of *Juniors* would be valuable for the reading table.

In the discussion after the stories, direct the group's thinking to the idea that children the world over like to read. They have storybooks, different from ours, but quite as interesting to the children who read them. Here you might suggest that the missionaries in many countries have taught thousands of boys and girls to read, who never would have learned except for them. Except for the missionaries, these boys and girls would not have known the thrilling stories in the Bible. Now, the stories that we all love the most have been translated into the languages of all these boys and girls, so they may read them and love them as we do.

Let the children carry on the activities they have begun. They will need your encouragement and help.

Session Outline

QUIET MUSIC.

SCRIPTURE. Philippians 4: 8.

HYMN. "All Things Praise Thee."

THE CALL FOR A STORY.

THE STORY (to be selected).

HYMN. "With Happy Voices Ringing."

CALL FOR A STORY.

THE STORY.

HYMN. "We've a Story To Tell to the Nations."

CALL FOR A STORY.

STORY.

DISCUSSION OF STORIES. Led by Adult Counselor.

PRAYER. Led by Junior Leader.

It is suggested for the next session that lists of books be posted for the children to read. If you will visit your nearest five-and-ten-cent store and carefully go over the stock, you will no doubt find a number you can recommend. The Book List contains a good many titles.

Be prepared to give a short review of two or three of the books. Write a few sentences of review on the blackboard or paper for them to read.

The round-table discussion for the next meeting is a review of the things talked about in the three previous meetings. Refresh your memory by going over the outlines in *Juniors* for the month.

If you have planned to inaugurate the summer library, you should begin to plan some of the details. There must be a safe and convenient place for the books. If you are to use books from a traveling library, it should be understood that books may be kept only a limited time. You will think of other things to consider. Use method in your planning.

Session 4. July 26

WE SHARE OUR BOOKS WITH OTHERS

Your plans for a summer library should be completed by this time. If you have one or two new books and the children are willing to lend a few of their books for circulation, you are ready to start. One of the children could be appointed as librarian.

If the children started a Junior Book, see that it is completed. Their enthusiasm is likely to lag, but yours should carry them along constructively.

It is suggested that you lead the discussion. In *Juniors* there are some questions and answers that may be used by the children in preparing for the discussion. In this discussion period you will find an opportunity to review some of the things the children have said and done in the unit. If you wish to expand the topic on the Bible, that may be done, recalling what the children have learned in their church school lessons.

Session Outline

QUIET MUSIC.

HYMN. "America, the Beautiful."

PRAYER. (Last verse of "America," softly.)

JUNIOR LEADER'S TALK.

PLAY. "A Book Is More Than Paper and Ink."

THE JUNIOR SOCIETY

HYMN. "Father, Lead Me Day by Day."

A LITANY.

REVIEW AND DISCUSSION.

The children may need help on the Litany. One is given in *Juniors*, but it is far better if they are encouraged to write their own. An excellent way to do this is to get from the group expressions of their interest in the idea of "sharing." List these expressions on the blackboard, discuss them, and choose those that seem to the group to say what they want to say. Decide on a group response, and the litany is made. Often the children will surprise you by their understanding and spiritual approach.

This is the last session of the unit, "Time To Read." It will be, no doubt, the beginning of a delightful project in directed reading for your boys and girls that will do much for their cultural advance. Once they have the right slant on the object of all reading, you will have opened up to them an avenue of helpful pleasure.

JULY IN THE NURSERY CLASS

(Concluded from page 25)

progresses. Sing "Happy Time," clapping hands to the tempo. Play taking turns at some activity such as walking under a bridge (made by two children facing each other and forming an arch overhead with clasped hands) or using a slide if there is one. Build a house of chairs and play taking turns visiting the host or hostess who chooses the toys to be shared with the guests. Whenever the opportunity arises it may be suggested that they tell God how happy they are for friends.

Fourth Sunday

The same activities may be used today as last Sunday, with an additional emphasis on helpfulness. As the children talk about their friends, let them suggest ways in which they could help them. Find out if anyone who is well known to the children is ill or hurt and talk about some kind things they might do for that person. Suggest making a scrapbook. Each child may choose a picture and make a page of his own. The teacher should write his name upon it. All of the pages may be tied together and someone chosen to deliver the book. It may be decided that it is best for the teacher to do this and she will report the visit the next Sunday. This activity will be valuable if they know the patient and if there is a message from him after the gift. The children may wish to make books of their own before they are willing to share.

Sing "We Are Glad for Friends" and while working on the book repeat, "My little friend can't come to play. I'll make a book for him today." Or "Mrs. Jones is ill, they say. I'll make a book for her today." Suggest that they thank God for friends or ask him to care for the sick friend.

Tell the story, "A Gift for a Friend."² As the story is told again, let the children act it out or build a house of blocks and use dolls for the playmates. Dolls and furniture can be placed about a table, bench, or chair by the children as the teacher cuts these figures from paper and tells the story in short sentences. This is especially good if space is crowded.

¹ *I Wonder*, Munkres.

² *Guiding Nursery Children in Home and Church*, McCallum.

THANK YOU, GOD

(Concluded from page 28)

The warm clothes I wear, and the nice thoughts I think,
Will help make my body grow useful and strong,
And make my life helpful, and happy, and long.

—AUTHOR UNKNOWN

3. Thank You, God, for Play Days

CONVERSATION. Let the children tell what they like to play in the summertime. Remind them how much freedom they have for play when there is no school. Let them suggest the kind of playmates they like best.

SONG. "Friends."¹

LEADER. Have you ever thought of God as being with you while you are playing? What difference would it make? Would you try always to play fair, to take turns, to share your toys, to be kind and friendly and to help those who are younger or do not know how to play happily?

ENJOYING A PICTURE. (Show the picture, "The Lord of Joy," by Percy Tarrant. Primary Graded Picture Set, Year 1, Part 2.) What do you see in this picture? Do you see the Hebrew children dancing or playing a circle game around Jesus? Do you see the child at Jesus' feet? He is too small to play the game. How proud the boy playing his pipe must be to be close to Jesus! Did you see that the children are patiently waiting for the girl who has fallen down while playing? This picture helps us to remember that Someone is always close while we are playing. He gave us our bodies. He gave us the outdoors. He gave us time for play. He wishes to help us make all play-days happy.

SHARING BIBLE VERSES. Encourage

the children to recall Bible verses they have learned that tell them how to be happy, friendly and helpful in their playtime. Eph. 4: 32; Prov. 17: 17; Heb. 13: 2a; Eccles. 7: 9; Matt. 7: 12.

SONG. "Like Jesus"² or "Jesus, My Friend."¹

PRAYER.

These sunny summer days are nice

When we can run and play.

I think God made these pretty days

So children could be gay.

—ELLA WATERBURY GARDNER

4. Thank You, God, for Work Days

PREPARATION FOR WORSHIP. Let the children look at and discuss pictures of children being helpful in the summertime: weeding gardens, feeding chickens, watering flowers, sweeping the porch or sidewalk, wiping dishes, playing with a younger child. Make a poster with the title, "Ways We May Help in the Summertime." Suggest that the children dramatize things they are doing to help at home.

SONG. "Work and Play"¹ or "Working and Playing."³

LEADER. Last Sunday we remembered to thank God for giving us so many happy play days in the summer. Today we wish to remember that God has planned for us to use some of our vacation in being helpful in our homes, on the farm, at camp, or wherever we may be.

LISTENING TO A POEM. "Vacation Work."

"I'm having my vacation,

The school is locked up tight,

But all the birds and bees work hard
From morning until night.

"They make me feel so lazy,

So I must find work, too,

For surely there are heaps of things
For little hands to do.

"I might weed Daddy's garden-bed

Or make a cake for Mother,

I might sort Sister's silks for her,
Or care for baby Brother.

"I'd like to do some regular work

For all vacationtime;

I won't feel so lazy, then.

Don't you think it would be fine?"

—LOUISE PRICE BELL

PREPARATION FOR PRAYER. Shall we ask God to help us find some work to do and then always to do our work well? Shall we thank God for our work days as well as our play days in the summertime?

PRAYER by the leader.

SONG RESPONSE. "Happy at Work"² or "A Child's Day"¹ (verse 2).

¹ *Worship and Conduct Songs*.

² *Primary Music and Worship*.

³ *Song Friends*.

Young People's Leader

THE Travelcade TAKES THE Convention TO THE Churches

By EDGAR C. SMITH

TRAVELCADE" they called it. And by the name they meant the team of Pennsylvania Baptist Young People's Convention officers and adult leaders who traveled by automobile on a round of all-day meetings among the churches of the state. They did not claim the idea as original with them. The American Baptist Publication Society had had its "Caravan"; New York state young people their "Safari"; others, perhaps, something similar. But, Pennsylvania young people's adoption of the plan being more recent, their enthusiasm for it is fresher. The story of their Travelcade, therefore, is here told to give prominence again to the idea, and for whatever of suggestion it may contain for other state young people's groups faced with a similar problem.

What was the problem out of which

grew the Travelcade? Pennsylvania is a big state. Mountains divide it into sections; great distances produce isolation. The state-wide meetings of the convention, though well attended, nevertheless could not reach the rank and file of the young people. Printed matter and letters helped only slightly. The young people's convention was, for a considerable portion of the constituency, something remote and detached.

What to do? The answer seemed simple enough. If the constituency could not, or would not, come to the convention, the convention would go to the constituency. Hence the Travelcade.

A team of leaders agreed to travel together by automobile on a round of all-day meetings. Five stopping places were selected, conveniently spaced to be reached by the team on successive days.

Smaller communities were chosen, deliberately, to meet the complaint that "everything always goes to the larger places." And, what an inspiration it proved to be to those "smaller" churches who played host!

The team consisted of the state director of education and young people's work, who was in charge; the state missionary of Christian Friendliness; the director of rural work for The American Baptist Home Mission Society; a pastor, and three young people, officers of the convention. Those three, by the way, were working young people who lost a week's salary, or counted the time as part of their vacations, in order to go along. Moreover, they provided their own transportation. The whole trip was a remarkable demonstration of consecration and interest.

LEFT TO RIGHT: CAREY EVANS, PRESIDENT OF THE YOUNG PEOPLE'S CONVENTION WHEN TOUR WAS MADE; MIRIAM HARLOS, SECRETARY OF THE CONVENTION, PIANIST AND CHAUFFEUR ON TOUR; BETTY CONN, CORRESPONDING SECRETARY THEN, NOW HISTORIAN OF THE CONVENTION; THE TEAM TRIO, BETTY, MIRIAM, AND DOROTHY SHIMP, WHO CONDUCTED CONFERENCES ON CHRISTIAN FRIENDLINESS; REV. AND MRS. GORDON VAUGHN, SABINSVILLE, PA., IN FRONT OF THE CHURCH AT WESTFIELD (WHICH HE SERVES), WHERE THE TRAVELCADE MET A GREAT YOUTH CROWD



The expenses of the Travelcade were met from several sources: the travel budgets of some members of the team, registration fees (kept very low, however, in order not to discourage attendance), offerings, convention underwriting, and the hospitality of the entertaining churches. Delegates brought their lunches; the hosts provided a beverage. Supper was served at cost. The entertaining church cared for the lunches and the suppers of the team and furnished lodging free to the three young people.

The Daily Program

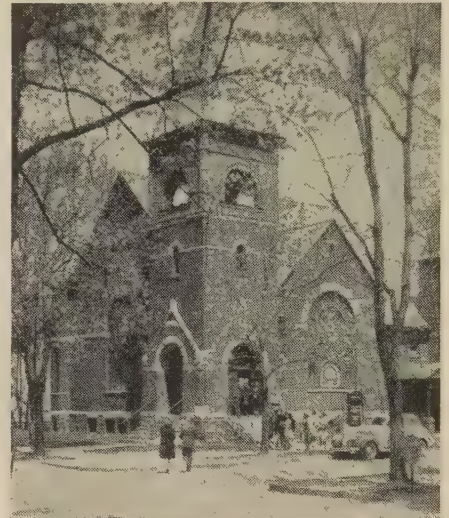
- 9: 30—Registration.
- 10: 00—Worship, devotional message.
- 10: 30—Simultaneous conferences:
 - 1. Building a total young people's program in a rural church.
 - 2. Streamlining a city young people's society.
- 11: 30—Address and discussion on "Christian Friendliness."
- 12: 30—Lunch.
- 1: 30—Worship, devotional message.
- 2: 00—Simultaneous conferences (continued).
- 3: 30—"Christian Friendliness" discussion (continued).
- 4: 30—Simultaneous conferences:
 - 1. Conferences on state young people's work.
 - 2. Conference of pastors and adult counselors.
- 5: 00—Relaxation. Excursions to points of interest.
- 6: 30—Supper. Fun and fellowship.
- 7: 30—Motion pictures of assemblies and state activities.
- 8: 00—Worship, devotional message.
- 8: 30—Address.
- 9: 00—Adjournment.

Who Came?

Mornings and afternoons, mostly high school students. What an important group! The working people (mostly young adults) came for supper and the evening program, although some made arrangements to attend earlier. How could students come when public school was in session? We had secured a ruling from the state Department of Public Instruction that local school authorities might excuse interested pupils. A statement containing this ruling was printed on the excuse cards that we provided ahead of time, and later the state director signed these at the Travelcade, attesting the delegate's presence. Local school officials seemed glad to co-operate. Consequently, the Travelcade averaged more than one hundred students each day. Considering the newness of the plan and the general unfamiliarity with the ruling, this was gratifying.

Would There Be a Next Time?

Yes, indeed! Everyone who participated in the Travelcade was enthusiastic over it—the young people, the pastors, the team members, etc. Here is the testimony of one young person on the team: "From the moment when the Travelcade first was discussed I looked forward to it with eager anticipation. Here was our opportunity to take the state program to young people who could not attend our biennial conventions and clinics. The fellowship at every visit was 'tops.' We state officers found it a rare privilege to take part. The team really worked all week; and what a joy it was, even though quite strenuous! The Travelcade represented part of my annual vacation from duty with 'Uncle Sam,' and it was one of the finest and most challenging



ONE OF THE BEST ATTENDED CONFERENCES WAS AT FIRST BAPTIST CHURCH, MUNCY, PA.

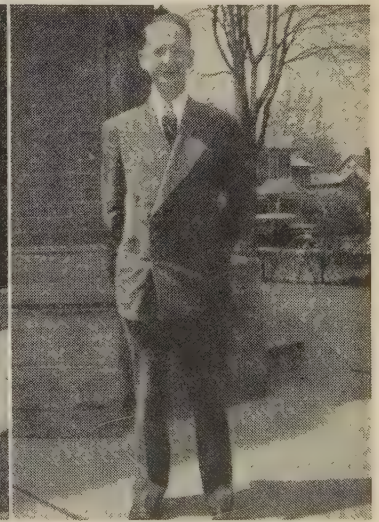
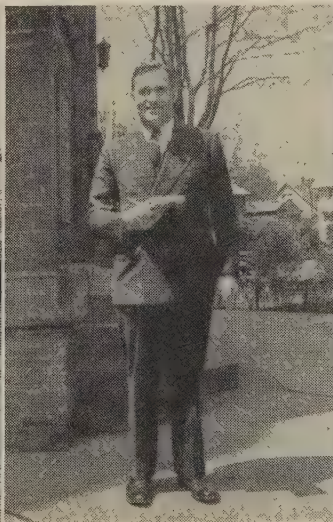
experiences that I ever have had. I can now face the trying days of the future because of the courage and the stability I found in that first Travelcade in which I counted it a joy to share. How I envy the team for the Travelcade of 1942!"

Everyone was expecting another Travelcade. They were not disappointed. It came—for nine days this year instead of five, stopping at larger Baptist centers, bringing within reasonable driving distance practically every one of our 670 Pennsylvania Baptist churches.

The leaders were new ones—this time a missionary from Africa, the Pennsylvania State Director of Town and Country Churches, two pastors, and a Russian baroness—an American citizen and a Baptist, with a remarkable life-story to relate and a Christian testimony to give. The director of the Department of Education and Young People's Work of the Pennsylvania Baptist Convention, which

(Please turn to page 43)

LEFT TO RIGHT: REV. EDGAR C. SMITH, IN CHARGE OF THE TRAVELCADE, CONDUCTED CONFERENCE ON YOUNG PEOPLE'S METHODS; DR. MARK RICH, SECRETARY OF TOWN AND COUNTRY WORK FOR THE HOME MISSION SOCIETY, LED THE EVENING DEVOTIONS; TWO OF THE DELEGATES; REV. M. EUGENE LEVY, LED THE SINGING, GAVE EVENING ADDRESS





How I Encourage My Teachers

The last of three articles on selecting, recruiting, and maintaining the morale of church school teachers. Here the superintendent is given suggestions for keeping his co-workers loyal to the work of the school

By ERWIN L. SHAVER

SEVERAL years ago a student in one of my courses wrote a skit that described the visit of a pastor to a prospective teacher. The message of the scene, briefly, was: Mrs. A., we need a teacher for a junior high class. Here is the quarterly. I hope you like it." No further contacts, no help, no encouragement. After a few months of trial-and-error floundering, she gave up the class and replied emphatically to the friend who had been appointed to succeed her, "You won't like it!"

Keeping a Promise

The lesson of this sketch is obvious. No teacher—inexperienced and untrained—can be expected to succeed with a class unless he first receives friendly coaching for the new job. The preceding article mentioned the obligation of the church to "stand by" the new teacher and suggested a few of the church's duties to him. Foremost among these is the need for help in learning how to prepare and teach the first lessons. Perhaps some more experienced teacher or the department superintendent can spend an hour or two each week with the new recruit helping him to make the right

kind of lesson plans. Following the teaching of each lesson this helper could lead the beginner in discovering points of success and failure. These pre-teaching and post-teaching conferences may become more valuable if the "helping teacher" visits the class during the session. But this is not to be recommended at first, nor is it always necessary, or advisable, unless the new worker welcomes it.

There are other ways of helping this newly enlisted teacher. Give him books and articles to read which describe the characteristics of young people and explain in simple terms how to teach them. Turn over to him special enrichment materials for the lessons ahead—pictures, poems, and project suggestions. Take him to visit a well-managed church school where he can observe able teachers. Invite him to the teachers' meetings and to a training class specially set up for untrained teachers. Above all, give him personal attention and encouragement.

It's Easier If You Know How

Other things being equal, the teacher who has the confidence of a "workman

unashamed" probably will stay on the job. The church that plans and carries through a thorough and regular program of leadership education year after year never lacks for skillful and loyal teachers. Therefore, a department of leadership education may be more important than any other department in the school.

Every church school superintendent should make up a "better teachers' calendar" upon which he lists the various things to be done through the year to improve the skill of his teachers, particularly the new ones. What would be included in such a calendar? Let us suggest a few items: A training class of young people—prospective teachers—meeting regularly at the church school hour; another training class or school meeting for two terms a year (fall and winter), this one made up of the teachers already in service; enrollment of as many teachers as possible in the interdenominational (community) school; a series of carefully planned workers' conferences with themes based upon the problems and the needs of your own school, delegates sent to a good summer leadership school. These are the more "formal" training methods. Other less formal ways that might be on the calendar are: A plan for reading a certain number of books and magazine articles each year, visiting other schools, conferences with specialists, attending institutes and conventions.

Appreciation Pays

Second only to a thoroughgoing leadership education strategy is the recognition of the fact that teachers like to be appreciated for the work they are doing. Few persons in the church give as much time and thought to its program. Fifty hours of class teaching, fifty hours of lesson preparation, other hours spent in contacting pupils, a half-dozen or more evenings given over to attending workers' conferences; committee meetings for church school planning, attendance in a six to ten weeks' training school, a week or two at a summer school—this kind of service certainly seems to justify not merely the casual word, but a definite and carefully planned "Appreciation Day."

A number of churches now observe such a day, an occasion on which the church *officially* says "thank you" to its church school teachers and officers. I recall one such meeting. The minister presided; the official board members were there, together with the committee on religious education, the retiring church school superintendent and his newly elected successor; and at separate tables sat the teachers of each department with their department superintendent at the head. It was an occasion!

YOUNG PEOPLE'S LEADER

Throughout the whole program no one had any doubt that this church had given this banquet to its teaching staff because it felt grateful for their gift of loving personal service. One could easily sense the happy loyalty evidenced in return for this public and purposeful act of appreciation.

Appreciation can be shown in other ways and on other occasions. A wise minister will preach now and then a sermon on Christian education, and, at that time will pay a compliment to his loyal staff of teachers. It may be necessary for the superintendent to suggest such a sermon to his pastor. Occasionally, thanks of the church may be expressed in some tangible way—by the gift of a Bible, a suitable book or picture. Another opportunity for showing faith in teachers is offered when they have completed a training course or enough courses to earn a Certificate of Progress. The course cards or certificates may be awarded in a church service. This gives the superintendent or the pastor an opportunity to explain to the congregation how great an amount of time and study is required to complete these courses and how much the members of the church owe to these persons who have studied to make themselves competent workmen, capable of teaching the children and the youth of the church.

Other church groups may also be induced to express their appreciation to the teachers—the parents' group, the brotherhood or the women's society, and the pupils.

The superintendent himself should find tangible ways of expressing his thanks for faithful teaching. Merely dispensing genial smiles is not enough. Honest appraisal and a discriminating "I liked that . . ." are the deserved ways of rewarding the faithful ones. Lastly, this suggestion: Arrange to give teachers a vacation period occasionally. You will find such thoughtfulness rewarded by even greater faithfulness.

Teaching Gladly

One secret of holding teachers on the job (provided they are the kind who should stay there) is that of keeping them convinced of its worth and providing means for them to maintain their own spiritual reservoir. Now and then a service of dedication may be held. This might include a heart-searching "personal inventory" and the adoption of a plan for the teacher's personal religious growth. You could make available inspirational leaflets—a printed story, and appropriate Scripture passage. A poem or picture challenging in its message might be the means of reviving a teacher's lagging zeal. Instead of handing

these out casually, place them so that they will catch interest. One church I know has a special bulletin board that carries items of interest to teachers, always including these inspirational materials. Some superintendents send occasional or regular letters or bulletins to their co-workers, taking care to add messages and materials calculated to build up teacher morale. An exhibit of pupils' work has been known to arouse not only greater pupil interest but teacher challenge as well.

The Fellowship of Christian Teachers

Fellowship in the co-operative work can be maintained in many ways. Some have already been indicated in this series of articles. But there are three occasions in particular where this communion of teachers may come to a focus. One is an annual workers' retreat held the latter part of August or early in September. Such a retreat has three major objectives—to make plans for the year's work, to strengthen devotion to the teaching task, and to provide fellowship among the members of the staff. The second should come once each month when the church school provides a workers' conference for its teachers and officers. Here particularly is an opportunity for the church school superintendent to make sure that his staff members become better acquainted with each other and with the program. Toward the end of the year comes the

third occasion, when the whole school staff gathers at an annual workers' banquet to review the activities of the past year and make plans for the year ahead. This occasion also may carry an overtone of definitely planned sociability and mutual fellowship. During the summer a workers' picnic may strengthen still further the tie between the teachers and the church school and may help to deepen their faith in the worth of Christian teaching.

Is it necessary to say that the greatest good feeling and comradeship must exist between the superintendent and his staff? Throughout these articles we hope that this has been both explicit and implicit. It is the superintendent who sets the standard and the example of friendly co-operation and loyalty. The head of the school must work *with* his teachers.

■
GREAT intellectual and cultural developments are not enough. We must place greater reliance on religious culture.—PROF. PITIRIM A. SOROKIN, *Professor of Sociology, Harvard University.*

■
"EDUCATION is not filling the mind with knowledge, but turning the eye of the soul toward the light."

■
DISRAELI once said that "almost everything . . . great has been done by youth."

I KNOW HOW VERY FAIR IS ALL THE HAND OF GOD HAS DONE.
THE HILLS, THE SKY, THE SUNLIT CLOUD, THE WATERS LEAPING FORTH,
THE SWAYING TREES, THE SCENTED FLOWERS, THE DARK GREEN ROBES OF EARTH.
—JOHN GREENLEAF WHITTIER

Authenticated News





THE WHOLE STAFF OF THE WORK CAMP. C. DWIGHT KLINCK, DIRECTOR OF THE MILWAUKEE CHRISTIAN CENTER THAT HOUSED THE "CAMPER" IS THE CENTRAL FIGURE

First Baptist Work Camp

By MARGARET CORNWELL

IT happened in the Milwaukee Christian Center Work Camp, 1941."

Thus reads the official log of a pioneer movement which may have added quite an important chapter to the history of Baptist youth in America. Recognizing the values involved in similar work carried on by the Society of Friends, The American Baptist Home Mission Society, under the leadership of Rev. John W. Thomas, assistant secretary, Department of Cities, decided to try last summer an experiment in co-operative living, working, and worship. The result was the conversion of two rooms of the Milwaukee Christian Center into dorms and the establishment for a period of five weeks of a work camp, the first one in Baptist history, under the leadership of Rev. C. Dwight Klinck, director of the center. Five young people, one from Salt Lake City, Utah, another from Kalamazoo, Mich., and three Wisconsinites, each with his own special reason for coming, met here and carried through the experiment. As one of that group, may I say that we found the co-operative way to be a huge success.

Camp began with a week-end retreat at Lake Delavan for the purpose of planning the camp program. Mr. Thomas was with us then, and under his leadership we discussed Douglas Steere's *Work and Contemplation* and the philosophies and the techniques of work camps. We also became aware of the problems of the community in which we expected to work. Our camp leader, Mr. Klinck, explained some of the things we might do to help meet those problems. Finally, we were even further challenged by Rev.

Robert Eads, of Delavan, our guest, who told us stories of what his young people had accomplished in Delavan (pictures of which appeared in *Young People* of July 6, 1941). All this made us more determined than ever to be of real service to the community that would be our home for the following five weeks. We left Lake Delavan with somewhat of a pioneer spirit in our hearts.

Thus we began our work in earnest on Monday morning, June 23, using the following schedule:

6:30	Rising bell
7:00	Breakfast
7:30	Chapel
8:00	Clean-up
8:30	Work conference
9:00-12:00	Projects
12:30-1:30	Luncheon and clean-up
1:30-4:30	Projects
4:30-6:00	Free time
6:00	Dinner
7:30	Clubs—Monday and Wednesday
	Discussion periods — Tuesday, Thursday, and Friday.

We divided ourselves into teams to buy food, to prepare the meals, and to do the dishes and the laundry; then we set aside Saturday and Sunday afternoons and evenings as free time.

The projects which we carried on at camp may be divided into two classes: work done to improve the center itself and work with the people of the community. The first of these included the painting of the chairs and the tables in the children's room and the kindergarten,

making new curtains for these two rooms, a new workshop bench, securing a table and a cover for the mimeograph, shower racks, repairing a combination radio-phonograph, a brick retaining wall, and laying sod in the front yard. We especially take pride in our brick wall and the newly painted chairs. We had more people view our bricklaying efforts (though some did so skeptically) and we received more advice on this project than on any other. Yet even those who doubted the validity of our methods stand corrected; the wall remains firm and, together with the new yard, presents quite a new picture to the observer's eyes. Credit for making our painting project unique goes to "Dot," the artist of the group, who both conceived and carried through the idea of painting animals on the chair seats. The success of her project has been more than affirmed by the youngsters who use the chairs. One little lad has even set about trying to reproduce each of her designs.

Of the projects that concerned the people of the community, the one that involved the greatest proportion of our time was vacation school, which filled our mornings the first three weeks of camp. Here each of us either served as a craft leader or teacher in some department, and one of our members even wrote and directed a patriotic play, proving that picnics and school work and rehearsals can be combined successfully. The closing vacation school program presented, among other things, a group of girls and boys who made a tableau as they crossed the flags of the world and sang "God Bless All Nations" (a song introduced by one of the camp leaders). This program and the vacation school picnic were the climaxing features of this work and gave us splendid opportunities to demonstrate our abilities.

Besides this vacation school work the two men in our group also had clubs that kept them busy two evenings of the week. Finally, we each had further opportunities for self-expression through our Sunday school classes, the church service that we conducted once a month in the local church. Two of us delivered sermonettes, another served as organist, and one read the Scripture, while our fifth member presided over the entire service as chairman.

Yet, while these projects occupied the largest percentage of our time, two other phases of our camp program made an equally great impression upon us. One of these was the time set aside three times each week for group discussions. Here many of the perplexing problems and questions which confronted us were at least in a large measure solved or answered. Our discussions covered both social problems, including those peculiar

YOUNG PEOPLE'S LEADER

to the community in which we worked, and problems of personal religious philosophy. Our speakers included Rev. John M. Hestenes, National Director of Christian Centers, who told us of his own center in Hammond, Ind.; Rev. Ezra Roth, Executive Secretary of the Wisconsin Baptist State Convention, who explained to us the organization of the Northern Baptist Convention; Miss Alice Brimson, Executive Secretary of the Women's American Baptist Home Mission Society, besides workers from the city welfare bureau, the juvenile court, and the housing administration. Our discussion on housing conditions led to trips to two government housing projects near the city, and on one evening trip to the Urban League, a Negro social agency.

The other important feature was the time set aside each day for worship. From that first sunrise service at Lake Delavan to our last devotional period in the chapel, our worship moments came to be a vital part of our daily lives. For the first three weeks we carried through periods of directed meditation on weekdays, each one of us taking our turn as leader, with a period of silent meditation on Sunday. Then, as more and more problems of personal religious philosophy arose, we changed to what we found to be an even better arrangement. We discussed with Mr. Klinck for half an hour each morning those problems that perplexed us at the time and followed this discussion by fifteen minutes of silent meditation in the chapel while the organ was being played softly.

As for recreational activities, we found our free time well filled both with individual and group interests; even to the end our enthusiasm held. At the end of the five weeks all we could talk of was the possibilities of another camp next summer. Our hope is that whatever we accomplished was only the beginning of a new movement in Baptist work with American youth.

TOP: "SO WE BUILT THE WALL . . . FOR THE PEOPLE HAD A MIND TO WORK." IN TRUE BIBLICAL FASHION THE WORK CAMPERS AT THE CENTER UNITED IN UNDERTAKING THE STRENUOUS JOBS, AND SOMEHOW THE PROBLEMS MELTED AWAY. CENTER: LEATHERETTE BRACELETS, LANYARDS, AND WHAT NOT—THE CRAFT CLASS TURNED OUT ITS WORK, BUT THE STORY-TELLING AND THE LAUGHTER WILL BE REMEMBERED ALSO. THE VACATION CHURCH SCHOOL OF 1941 OUGHT TO HAVE FAR-REACHING INFLUENCE BECAUSE OF THE HAPPY HOURS SPENT THERE. BOTTOM: MISS ALICE BRIMSON (CENTER RIGHT) HELPED THE CAMPERS SOLVE SOME OF THE PROBLEMS ON RELIGION THAT ENTERED INTO DISCUSSIONS. MEALTIME PROVED TO BE A GOOD OPPORTUNITY TO THRASH OUT A NUMBER OF PUZZLING QUESTIONS

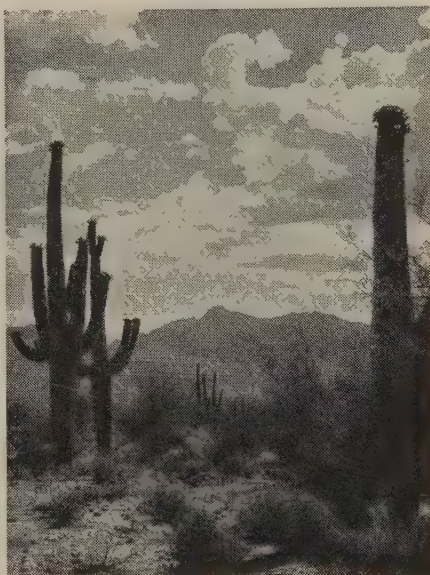


A Bible Botany Quiz

Part A

(Supply the missing word—flower, plant, tree, etc.)

1. The _____ appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.
2. All flesh is _____, and all the goodness thereof is as the _____ of the field.
3. I have seen the wicked in great power, and spreading himself like a green _____ tree.
4. But they shall sit every man under his _____ and under his _____ tree.
5. Do men gather _____ of _____, or _____ of _____?
6. Wherefore by their _____ ye shall know them.
7. Consider the _____ of the field, how they grow; they toil not, neither do they spin.
8. The desert shall rejoice, and blossom as the _____.
9. Is there no _____ in Gilead?
10. As for man, his days are as _____.
11. I am the _____ of Sharon, and the _____ of the valleys.
12. His enemy came and sowed _____ among the _____.
13. A word fitly spoken is like _____ of gold in pictures of silver.
14. And he shall be like a _____, planted by the rivers of water.
15. The kingdom of heaven is like a grain of _____ seed.
16. Instead of the _____ shall come up the _____ tree, and instead of the _____ shall come up the _____ tree.
17. I am the _____, ye are the branches.
18. And they came to Elim, where were twelve wells of water and threescore and ten _____ trees.
19. And they (Naomi and Ruth) came to Bethlehem in the beginning of _____ harvest.
20. The smoking _____ shall he not quench.
21. Yet destroyed I the Amorite before them, whose height was like the height of the _____, and he was strong as the _____.
22. We hanged our harps upon the _____.
23. The fathers have eaten sour _____, and the children's teeth are set on edge.
24. Gideon threshed _____ by the winepress.



Hugo H. Schroder

THE SUN-SWEPT SPACES WHICH THE
GOOD GOD MADE
—CHARLES HANSON TOWNE

25. Ye tithe _____ and _____, and all manner of _____, and pass over judgment and the love of God.

Part B

(Answer the following questions)

1. Of the wood of what tree was David's house built?
2. Under what tree did Jesus see Nathanael standing?
3. A leaf of what tree did the dove carry to Noah?
4. What tree did Zacchaeus climb?
5. Of what tree were Adam and Eve *not* to eat the fruit?
6. In the shadow of what plant did Jonah rest?
7. Of the wood of what tree was the Ark of the Covenant made?
8. In Jotham's parable, what plant became king over the trees?
9. What plant did Jesus say grew so large that the fowls of the air could lodge under the shadow of it?
10. Name three vegetables that Israel enjoyed in Egypt.
11. Of the wood of what tree did Noah build his ark?
12. From the wood of what tree was Aaron's rod probably made?
13. What grain was used for the flour from which the five loaves that fed five thousand people were made?
14. About what plant did Pharaoh's butler dream?
15. Through fields of what grain did Jesus and his disciples walk on one Sabbath day?

16. Under what tree was Elijah sitting when he wished he might die?
 17. The seed of what plant did manna resemble?
 18. Of what plant did Moses' mother make him a waterproof cradle?
 19. Among what plants was Moses' basket concealed?
 20. What plant did Nebuchadnezzar feed upon during the period of his madness?
 21. The branches of what trees were strewn in Jesus' path on the day of his triumphal entry into Jerusalem?
 22. Under what tree did Deborah sit to judge Israel?
 23. With what plant is Moses' call to service connected?
 24. What plant was used for sprinkling in some of the Jewish sacrifices and offerings?
 25. Ointment from what herb did Mary use to anoint Christ, at Bethany?
- (Answers are given on page 43)

LIFE'S LOYALTIES

By ARCHER WALLACE

AN English newspaper tells of a man living in a Worcestershire village who has been singing in a local choir for seventy-two years. As far as it is possible to find out, he has missed less than a dozen services and at the age of eighty-two he still sings in the choir. One would like to know more about that man, but lacking further information, we salute him for such magnificent loyalty. He seems to have been quite poor, for in seventy-two years he had done very little traveling. Probably he rarely left his native village. We do not know how well he sang, but he has been there in this place practically every Sunday for more than the Psalmist's allotted span of life.

Such devotion to a cause is not ranked conspicuously among the virtues; indeed, sometimes the faithful man is referred to in a disparaging way. We enthuse over brilliant men, gifted speakers, far-seeing executives, and men born with qualities of leadership. But the man who is reliable, faithful, loyal—we talk of him in a patronizing manner; he lacks color and magnetism. Certain members of a family are referred to in glowing, extravagant terms because they are so clever. Then others are spoken of in this way: "He is good, of course, but—not clever, not brilliant—just good." So,

according to such an estimate, moral qualities are away down in the scale. A man referred to in the Old Testament, Hananiah (Nehemiah 7:2), was given an important appointment because "he was a faithful man." That was his supreme qualification for his task; he was faithful. He no doubt had his limitations, but you could depend upon him. If he said he would do a thing you knew that it would be done. He was not a flashing meteor, but faithful, loyal, dependable. He had conscience; he possessed character.

We must be appreciative of men whose loyalty is not ours. Men find their sphere of service in different fields. We thank God that so many high-minded men have been led into that most difficult but necessary area—political life. Amid much to discourage and defeat high aims they have taken their stand with William Ewart Gladstone, who said: "Nothing which is morally wrong can ever be politically right."

Others have found in municipal life their chief loyalty. On the outskirts of an American city known to the writer, a group of men banded themselves together to work for local improvements. They agitated for concrete sidewalks, supervised playgrounds, a good fire-hall, a public library, and similar needs. Because several of these men did not engage in church work with the same enthusiasm, a local clergyman viewed them with a measure of distrust. But that minister lived to recognize the fine work they were doing and to pay whole-hearted tribute to a loyalty which was not his, except in an indirect way.

Built into the walls of a Sunday school in an Ontario town is a tablet to the memory of a man named Edward Stannard, who taught in that school every Sunday for fifty-one years and was only absent once—and that on the occasion of his father's death. Mr. Stannard was a postman and at a time when Ontario roads were very bad, he trudged with the mail, summer and winter, not only to houses in the town, but to outlying farms. When one remembers all the bitterly cold Sundays in winter and the scorching hot days in summer, to say nothing of those occasions when the man was not physically at his best, his devotion to his Sunday school is truly a most remarkable record. No wonder the people of that town hold him in loving remembrance.

When the poet, Francis Thompson, was dying he said: "Look for me in the nurseries of heaven." Great lover of little children, sensitive, tender soul that he was, he knew that wherever children were would be heaven for him. What a glorious host they are, these lovers of children; busy and often phys-

ically weary men and overworked women, yet their supreme loyalty has been to children.

Dr. William T. Stidger tells a fine story of a discouraged young colored minister. Everything seemed to have gone wrong with this man. He had built a church for his people, for he had been a carpenter, but when it was completed, his wife, who had worked by his side, died. This and other trying experiences left him broken and defeated. Then he heard, over the radio, a sermon by a well-known minister. He felt sure that man could help him, so he went to see him. He was cordially received and stayed in that minister's study for a long time, but when he came out a new light shone in his eyes. "What a man he is," he said. "When I went into his office all the stars had fallen out of my skies—but one by one he put the stars back again."

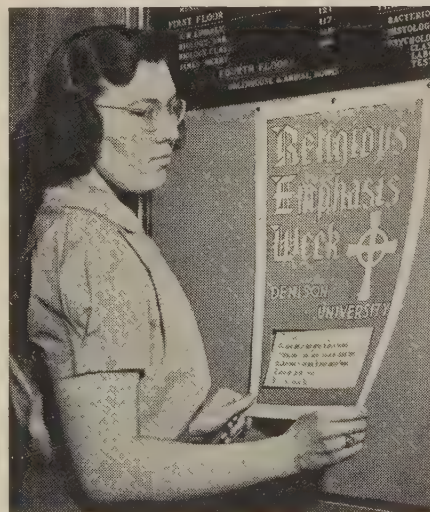
Our choir singer probably was not a great vocalist, but he must have been a joy to the heart of successive choir masters who knew that, storm or shine, at least one singer would be in his place.

And the man must have been happy himself, for we are so constituted that happiness is a by-product. It comes, as the Chinese say, over your shoulder, and it comes to those who are trying to make others happy. None are more disappointed and bored with life than those who have deliberately made it the aim of living. Dr. Frank Crane once said that the saddest places in the whole world were so-called amusement resorts to which many flocked in a vain endeavor to capture peace and satisfaction, which can only be found in service for others. This is the meaning of these lines by Madeline Bridges:

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

EVENSONG



NANCY FORSBERG, SOPHOMORE AT DENISON UNIVERSITY, GRANVILLE, OHIO, WAS PUBLICITY CHAIRMAN FOR RELIGIOUS EMPHASIS WEEK, AND IS ALSO CHAIRMAN OF THE CREATIVE EXPRESSION COMMITTEE OF THE CAMPUS Y. W. C. A. SHE WAS INSTRUMENTAL IN GETTING THE EVENSONG DEVOTIONAL SERVICE ESTABLISHED. BECAUSE OF ITS POPULARITY SHE HAS BEEN PUT IN CHARGE OF ITS CONTINUATION

5:30 P.M. in the Swasey Chapel choir room, these brief periods of meditation proved to be the outstanding success of the entire week. The attendance ran between thirty and sixty students and faculty each day.

Interest was focused upon a worship center by arranging candles, flowers, or pictures varying from day to day. Leading these vespers were the three speakers of the week: Miss Helen Topping, Dr. Howard Thurman, and Dr. C. Victor Brown, who read poetry and prose selections which were both beautiful and fitting.

As a result of the enthusiastic campus-wide reception given to these Evensongs, it was decided to continue throughout the year every Tuesday, Wednesday, and Thursday, under the sponsorship of the creative expression committee of the campus Y. W. C. A., with Nancy Forsberg, Maplewood, N. J., in charge.

ONLY one generation lies between the church and extinction. We must win the coming generation to Christ, else the church will be lost.—THEODORE F. ADAMS.

I MUST ever believe that religion substantially good which produces an honest life, and we have been authorized by one whom you and I equally respect, to judge of the tree by its fruit.—THOMAS JEFFERSON.

DENISON UNIVERSITY'S Religious Emphasis Week, February 8-13, introduced into its fifty-year-old program this year a new kind of devotional service known as Evensong. Held daily at

Sunday Schools and *Sunday Schools*

By CECYL ELIZABETH CUPP

WHEN I was teaching in the public school I had opportunity and reason to visit a number of Sunday schools and since I had taught in the church school I never failed to be interested in the type of educational programs that our churches use to prepare their young people for Christian living. You who teach in the Sunday school now can find no way to see how other groups are conducted, so let me take you to two of the churches that I have visited. You may find some of your own problems reflected here, for these situations seem to be almost typical of the majority of schools I have seen.

First, let us visit a session of a little white church that is located in a small town.

As we approach, about ten o'clock on a lovely Sunday morning, we see several young people about the churchyard. We wonder if perhaps we have not made a mistake in the time of the service. The children are playing boisterously.

Then we hear a call-bell. The superintendent comes to the door. Several calls issue before all enter noisily. We trail along.

Gradually the different groups take their places. The superintendent sits in front and the pianist in her place. At least ten minutes pass before the boys and girls settle down sufficiently for the leader to announce a hymn. We wait hopefully. After all, we were young once ourselves. Perhaps they are finding it hard to forget the cares and the pleasures of the week and become reverent at once in the church. But surely they will settle down soon.

At last the opening hymn is announced. Much fluttering of hymnbooks follows. Much talking, not all in whispers. Much laughing. No reverence. The feeble, half-hearted singing is broken by a snicker in the back of the room.

Soon the classes take their places. We go with the young people. The size of the church does not permit everyone to have a separate room. We find ourselves in the back of the main room with two other classes up in front of us.

We try to listen carefully to the lesson. However, the two next to us are busy talking about last night's party. Another couple evidently is reviewing a funny incident. Nearly all are chewing gum. Two boys are eating popcorn.

I look at the teacher. He appears worried, tired, nervous, and very discouraged, but he tries to make the lesson

interesting. No one can hear a word he is saying.

Finally the weary session drags itself to a close. Again we meet together. The superintendent asks all to be quiet while she makes some announcements. She repeats them, hoping some will hear. No one seems to be interested.

Immediately after the benediction, many rush out, pell-mell, over seats. We leave—practically exhausted from attending Sunday school!

LET us try again on another Sunday at another place.

This time we go to a flourishing Sunday school at a country crossroads. All ages meet together. The service is opened, not by the superintendent, but by a song leader. We see at once that he likes to lead the singing. He has a rich, bass voice and he knows the music. Everyone joins him. He has selected

I KNOW OF NO SAFE DEPOSITORY OF THE ULTIMATE POWERS OF SOCIETY BUT THE PEOPLE THEMSELVES; AND IF WE THINK THEM NOT ENLIGHTENED ENOUGH TO EXERCISE THEIR CONTROL WITH A WHOLESOME DISCRETION, THE REMEDY IS NOT TO TAKE IT FROM THEM, BUT TO INFORM THEIR DISCRETION BY EDUCATION.—THOMAS

JEFFERSON

W. Henry Boller



the hymns carefully *before the meeting* and has written out the page numbers for the pianist. He teaches the group one new hymn. We learn after the service that this practice is followed every Sunday so that the assembly will be familiar with the hymnbook and its varied contents.

And sing! You are "wafted to glory in the arms of song." You know that you are meeting with a group of energetic young people who get things done. The class of adults to our left sings with abandon. The music is joyous, not merely loud. It is followed by an earnest prayer. All becomes quiet except the reverent voice of the speaker.

As the classes take their places we again go with the young people into their classroom. How different this group seems from those we met last Sunday. All are eager, vivacious, and happy. However, they seem to recognize the purpose of their meeting.

After the usual preliminaries, the class discussion starts. The teacher merely leads. Everyone takes part. They try to link the lesson with their daily lives. The discussion stays close to the subject. Sometimes the opinions expressed bring gales of laughter, but it sounds good-natured and not irreverent.

Occasionally several try to talk at once. The teacher merely has to raise a hand and everyone becomes quiet. Their noise is caused by eagerness and enthusiasm.

After the class ends, all go back to the main room. A fairly large adult class has preceded us and waits quietly for the final assembly. Reports are given and we sing again. All the time the young people give enthusiastic attention to the matter at hand.

We leave here feeling refreshed and ready for the week's work ahead.

WHICH service comes nearer to your idea of what a regular Sunday school ought to be? What makes the difference? Let us try to figure it out. However, do not be too quick to say that the teachers and the superintendent make all the difference.

The leaders of the first Sunday school long have been fine Christian people. They deserve credit for their struggles because they do not enjoy their Sunday sessions. I talked with the discouraged teacher of the young people and to the superintendent and their deep concern was expressed in their question, "How can we reach these young people? How

can we teach them the real spirit of the Sunday school—the meaning of the church?”

How, indeed?

Part of the answer to this question of reaching young people through the church school lies in one basic difference to the two schools. Perhaps you noticed it.

The adults made the difference.

In the first school the only adults who attended were the superintendent and the teachers and one mother of a small child. The second school had an excellent, dependable adult class as well as the adults on the staff.

Why do so many adults get the idea that they do not need Sunday school? Do they know all about the Bible? Do they understand exactly how to apply all of its teachings in this troubled age? Do they never feel the need of friendly discussion of their problems?

Even more than this, however, how can so many adults forget that the Sunday school needs them. Even young boys and girls realize that if their parents held the church in any great respect they would attend themselves instead of being content merely to send their children.

Then, too, I have observed that the Sunday schools that contain no adults become difficult to handle. Without the parents the teachers have no real authority and young people quickly realize this.

In a Sunday school, look first to the adult class. If it is strong for the size of the school, filled with earnest Christians and working steadily and quietly, you know that the school has power with youth. Boys and girls catch the spirit of their elders.

So let us launch a campaign for adults in the church school. Let us seek not alone to save the adults, but to reach the youth. Christian education undoubtedly needs more than adults to make it effective, but we can assume safely that in those schools where we find sincere and enthusiastic adults we shall discover a corresponding group of young people.

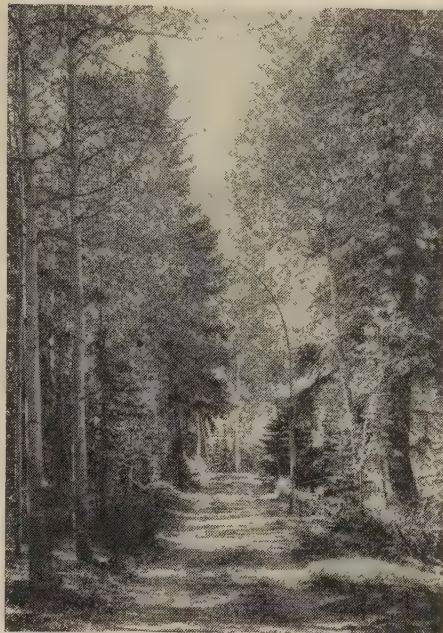
A Bible Botany Quiz

(Concluded from page 40)

ANSWERS

Part A

1. Flowers (Song of Sol. 2:12).
2. Grass, flower (Isa. 40:6).
3. Bay (Ps. 37:35).
4. Vine, fig (Mic. 4:4).
5. Grapes, thorns, figs, thistles (Matt. 7:16).
6. Fruits (Matt. 7:20).
7. Lilies (Matt. 6:28).



... THROUGH THE WIND-STIRRED TREES
HE SAW THE QUIVERING SUNLIGHT PLAY.
—JOHN GREENLEAF WHITTIER

8. Rose (Isa. 35:1).
9. Balm (Jer. 8:22).
10. Grass (Ps. 103:15).
11. Rose, lily (Song of Sol. 2:1).
12. Tares, wheat (Matt. 13:25).
13. Apples (Prov. 25:11).
14. Tree (Ps. 1:3).
15. Mustard (Matt. 13:31).
16. Thorn, fir, brier, myrtle (Isa. 55:13).
17. Vine (John 15:5).
18. Palm (Exod. 15:27).
19. Barley (Ruth 1:22).
20. Flax (Isa. 42:3).
21. Cedars, oaks (Amos 2:9).
22. Willows (Ps. 137:2).
23. Grapes (Ezek. 18:2).
24. Wheat (Judg. 6:11).
25. Mint, rue, herbs (Luke 11:42).

PART B

1. Cedar (2 Sam. 7:2).
2. Fig (John 1:48).
3. Olive (Gen. 8:1).
4. Sycomore (Luke 19:4).
5. Knowledge of good and evil (Gen. 2:17).
6. Gourd (Jonah 4:6).
7. Shittim—acacia (Exod. 25:10).
8. Bramble (Judg. 9:14, 15).
9. Mustard (Mark 4:32).
10. Cucumbers, melons, garlic, onions, leeks (Num. 11:5).
11. Gopher (Gen. 6:14).
12. Almond (Num. 17:8).
13. Barley (John 6:9).
14. Vine (Gen. 40:9).
15. Corn (Matt. 12:1).
16. Juniper (1 Kings 19:4).
17. Coriander (Exod. 16:31).

18. Bulrushes (Exod. 2:3).
19. Flags (Exod. 2:3, 5).
20. Grass (Dan. 4:33).
21. Palms (John 12:13).
22. Palm (Judg. 4:5).
23. A burning bush (Exod. 3:2).
24. Hyssop (Exod. 12:22; Ps. 51:7).
25. Spikenard (Mark 14:3).

The Travelcade Takes the Convention to the Churches

(Concluded from page 35)

cosponsors the Travelcade with the Young People's Convention, was in charge again. It was too much to expect that officers of the Young People's Convention could accompany the team each year. But at every stop all accessible officers assisted in the program.

The program was different—as should be the case for the sake of interest and to meet the varied needs of the constituency.

Benefits

In conclusion, these are the benefits we foresee in making the Travelcade an annual affair:

1. More and more young people reached with the work and the program of their convention. The advantage of really meeting their leaders should increase the interest and the support.

2. Greater participation in the convention activities, such as assemblies, clinics, special projects, etc., through promotion at the Travelcade.

3. The building and the perfecting of promotional machinery. This will be useful in many ways.

4. Inspiration and training, helping greatly to improve and stimulate young people's work in the local churches.

5. Familiarity with better materials for young people's groups (especially our Baptist materials) displayed and described at the Travelcade.

6. Better counseling for young people's groups, as pastors and adult counselors attend the Travelcade and confer.

7. A broadening of fellowships: city and country youth brought together; isolation boundaries broken down.

8. A wider acquaintanceship with denominational leaders and fine Christian personalities whom the Travelcade brings to local churches, especially to areas with more limited opportunities.

9. A better understanding of the total denominational program, and a strengthening of denominational ties.

10. A stronger Christian morale among our young people, uniting them in more consecrated service to Christ, that his will may be done by them on earth, in the interests of bringing in his Kingdom.

RECREATION for JULY

Heavy, Heavy, What Hangs Over?

By DOROTHY E. CLAYPOOL

RECREATION in July! About the only thing that appeals right now is a hammock and a cool glass of lemonade. Who suggested tennis? Un-unh! What's that about swimming? That gets the gang on its collective feet and in a short time on its collective back—floating atop those dancing wavelets that poets sing about. Then, first thing you know, there are racing, water polo, stunts and diving—anything to provide the crowd with an excuse to shriek with laughter.

On the other hand, no matter how much the young people want to, the whole month of July can't be spent in the water. Some nights there will be evening picnics in a near-by park or woods. Some nights will be spent on somebody's lawn, with everyone thinking up crazy stunts for everyone else to do—and the one who fails pays a forfeit!

The trouble with that punishment is that oftentime the judge takes more punishment than the one paying up—even the most fertile mind seems to run out of ideas on the fifth or sixth try. Why not clip out the following or jot some of them down on a small card? Then when you call out the punishments you will have plenty of suggestions right at your fingertips, as it were. Here we go: "Heavy, heavy, what hangs over?"

Imitations:

Small boy admiring pretty flower and suddenly being stung by bee. Follow through to the conclusion. Mama must kiss the sore spot.

Imitate a girl putting on make-up. (Penalty for a boy.)

Imitate a man trying to find some change in his pockets. (Penalty for a girl.)

Imitate a mechanical doll.

Imitate a new golf player.

Thread a needle in pantomime.

Demonstrate greeting the preacher when you least expect him.

For a girl: demonstrate receiving a proposal of marriage shyly; expectantly. Demonstrate refusing an unexpected proposal.

For a boy: demonstrate receiving an answer to your proposal—in the negative; in the affirmative.

Boy: Imitate a girl hearing an explosion.

Girl: Imitate a bashful boy meeting a glamorous girl friend.

Demonstrate falling asleep in church

and wake up to find someone looking at you.

Demonstrate taking gas for a tooth extraction.

Demonstrate your ideal way of courting; of being courted.

Act out certain proverbs. Use no words and see if the crowd can guess.

Act out Mother Goose rhymes.

Act out advertising slogans.

(This sort of thing can go on and on: call for certain football actions; baseball tense moments; basketball, track, etc.)

Double-meaning forfeits:

Put four feet against the wall. (Place a chair with legs against the wall.)

Kiss a book inside and out but do not open it. (Kiss it in the room and out.)

Say the alphabet backward. (Surely you can figure this one out.)

Poke your head through a ring. (Put

your finger through the ring and poke your head.)

Leave the room on two legs and come back on six. (You know this one, don't you?)

Make two people stand on a newspaper so they cannot touch each other. (There is a door between.)

Bite an inch off the table. (Clash your teeth together an inch away from the table.)

Action:

Stand on one foot, the other doubled up behind you, while you bend down and with your teeth extract a card from a book standing on end on the floor.

Wrap yourself around a chair and pick a pin from the far edge with your teeth.

Say "toy boat" three times quite fast.

Do the same with "mixed biscuits." (These ought to prompt some more suggestions; there are thousands of these tricky sayings.)

Blindfold two persons. Start them from opposite corners of the room and tell them to shake hands.

Sneeze five different ways.

Snore five different ways.

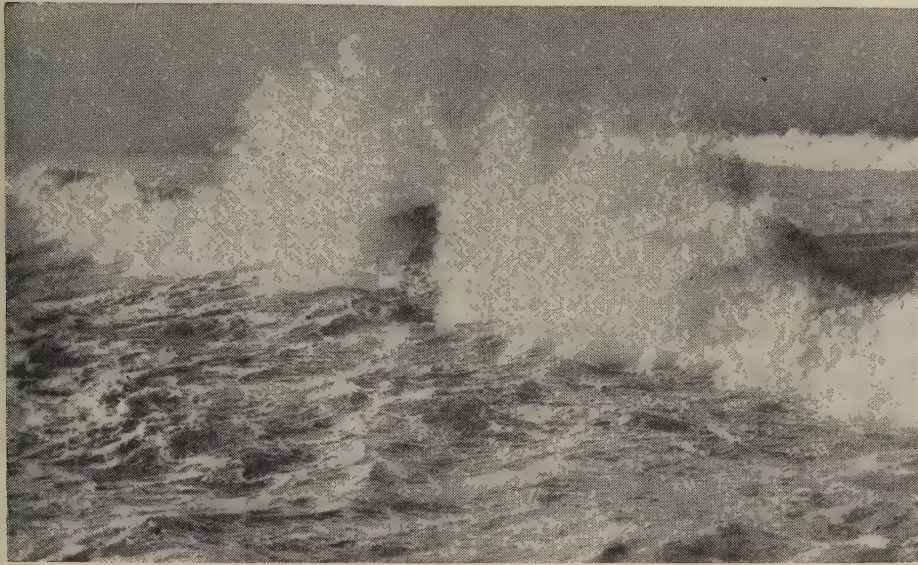
Sing "Mary Had a Little Lamb" à la opera (tragically, humorously), like a school fight song, then swing it!

HIS ARE THE MOUNTAINS AND THE VALLEYS HIS,
AND THE RESPLENDENT RIVERS. HIS T' ENJOY
WITH A PROPRIETY THAT NONE CAN FEEL,
BUT WHO, WITH FILIAL COUNTEenance INSPIR'D,
CAN LIFT TO HEAVEN AN UNPRESUMPTUOUS EYE,
AND SMILING SAY—MY FATHER MADE THEM ALL!

—COWPER, *The Task*



YOUNG PEOPLE'S LEADER



WHAT A WONDER IS THE SEA! HOW WIDE IT STRETCHES OUT ITS ARMS, CLASPING ISLANDS AND CONTINENTS IN ITS EMBRACE! HOW MYSTERIOUS ARE ITS DEPTHS; STILL MORE MYSTERIOUS ITS HOARDED AND HIDDEN TREASURE!—JOHN PIERMONT

Hop across the room.

Then for the boys there are always such things as hand stands, etc.

The girls' can handstand too—place hands on the floor and put their feet on their hands!

And there's always: "Bow to the wittiest, kneel to the prettiest," and so forth and so on—but you can think that up yourself. So we'll retire at this point.

OUTDOOR GAMES

Square Tug, a Boy's Game

This is an outdoor game for active boys. Only four may play at a time. Others must wait their turn until some are eliminated.

Use two long ropes about sixteen feet in length, knotted together at the middle so as to form four free lengths, each eight feet long. Loop the free ends to form a handhold.

About sixteen feet apart set down four small stones or other objects, to form the corners of a square. The players take their positions, each grasping an end of the rope and stretching it tight, so that the knotted center of the ropes is at the center of the square formed by the four small stones. At a signal from the referee, the four players start tugging and working backward to the stones behind them. It is best to pull steadily instead of jerking. The object of the game is for one player to reach his stone and pick it up. The one to do so is the winner, who will try his strength against other winning contenders in the finals, a little later on.

After the various groups have had their try, make the winning contestants pit themselves, one against the other, in new groups of four. At last only four players will remain. As their friends cheer, the contestants tug with all their strength. Slowly but surely, one of them outpulls the others, reaches the stone he is striving for, and picks it up—a symbol of his victory!

Old Dobbin

Dig a hole in the ground in some open space. Make the hole six or eight inches deep and about a foot wide. Provide each player with a stick or a cane about three feet long. An old tin can represents Old Dobbin, the horse. One player is told off to represent him in person. The hole in the ground is his corral into which the players will try to drive him. But the player who represents Old Dobbin must stand at the hole and with his stick try to keep the other players from being successful. The first player who succeeds in getting Old Dobbin into the corral must take his place at the gate for the next game.

Horseshoe Golf

A vacant lot or yard is a suitable place to play this game. For equipment you need eight twelve-inch wooden pegs and a number of horseshoes. Drive the pegs into the lot about twelve to fifteen feet apart, leaving about four or five inches above the ground. Then number each peg consecutively. Give each player a horseshoe and if there are more than four contesting, instruct two to play at a time. Each player may keep his own score or an official scorekeeper may tally.

The object of the game is to make a round in as few throws as possible. The round consists of playing the eight pegs in succession and then back to Number 1. The horseshoe is tossed as in regular horseshoe and each player tosses at each peg until he makes a ringer. Each toss counts one point against the player. The one with the smallest score wins the game.

Three Steps

Select two leaders and choose sides. Mark a straight line and tell the teams to stand behind it. The leader on each side places his heel against the line and takes three long steps forward toward a goal some distance ahead. Field judges draw a line at the point where the toes of the leaders rest, and this marks the place where the second player on that side must place his heel. After each leader has taken his three steps, the second player on each side follows up and so on until all have taken their three steps. The side that covers the greatest distance wins the game. It is well to have judges on each side to see that each player takes the proper position and that no player hops or skips.

Horseshoe Tit-Tat-Toe

Drive nine wooden pegs into the ground to form a square, three pegs each way standing about a foot apart. The tops of the pegs should extend about four inches above the ground. Two players play turn and turn about, and each should have one horseshoe. From a line about fifteen feet back from the pegs, each player tosses the horseshoe, trying to ring one of the pegs. When he rings a peg, he should mark it for himself with colored ribbon or paper. The one who first succeeds in ringing three pegs in a row in any direction wins. Regular tit-tat-toe rules will prevail and an opponent may try to keep the straight row from being pegged. When two have finished, two more may play and each time the winners may play off the tie.

■
NOTHING is achieved before it be thoroughly attempted.—SIR PHILIP SIDNEY.

■
TO PERCEIVE things in the germ is intelligence.—LAO-TSE.

■
GREATNESS of mind is not shown by admitting small things, but by making small things great under its influence. He who can take no interest in what is small will take false interest in what is great.—RUSKIN, *Modern Painters*.

Adult Leader

ADULT EDUCATION

A Christian Imperative

By PAUL H. VIETH¹

WHAT a church is and does depends in large measure on the consecration and devotion of its adult members, and the extent to which their attitudes to life are Christian. What really counts is not the brilliance of the church's preaching, the extensiveness of its building and equipment, nor the effectiveness of its work with children and young people, but the way in which its mature members respond to situations involving Christian living, and continue to grow in understanding and appreciation of the Christian way of life. This indicates at once the greatest weakness of many churches and the largest opportunity for all.

The religious history of many adults is somewhat as follows: They were enrolled in the church school when they were very young. If their home was a Christian one, they were faithful in attendance; and perhaps even became leaders in the youth departments of the church. By and by they joined the church. They acquired a smattering of Bible knowledge, something about the forms of group worship, and had an introduction to the meaning of Christian social living. They discussed problems of war and peace, the economic order, race relations, and courtship and marriage. They were convinced that much needed to be done to make the will of God prevail in present-day society, and many resolved that as adult Christians they would do their part. But at this point came a break in the continuity of their religious education.

After the young people's society had been outgrown, it became more pleasant to spend Sunday at home with wife and babies than to go to church. About this same time, the meaning of adult living began to impinge upon them. The world of business and of citizenship became more vivid than that ideal society which had been envisioned in the young people's meetings. The prevailing attitudes descended upon them. Social reform

came to cost something in terms both of money and of friendship of associates. All too soon, another recruit was added to the army of the *Status quo*, to the chorus of those who repeat, "Human nature being what it is, . . ."

The trouble is not with those visions which are caught by the starry-eyed children and young people in our church schools, but with the fact that this same Christian teaching is not continued into adulthood, and held in constant relation to the problems of adult living. A changing world presents new situations which are new opportunities for applying the Christian gospel to the needs of men, but the church is failing because it is not keeping alive in its adult members that impulse to pioneer in Christian living.

This is not the case with those who become pastors of our churches. In the seminaries they are kept alive to problems of "applied" Christianity. They come from the seminaries to their first parishes with high hopes of achievement. They preach a message which is vital and full of dynamite, only to be met with tolerant smiles and the assurance, "You'll learn as you grow older." Before long the young minister realizes that his congregation may praise his sermons, but not take his teachings seriously because he is a "visionary" and not supposed to know about the problems of the hard world of business and labor. Soon he will himself lose the vision, or become discouraged with his parish and seek a new location, only to have history repeat itself. What his church needs is small study and discussion groups, projects in social living, where give and take can be on an intelligent plane and where changing of attitudes may take place. Adult education is the need in these churches.

Church programs for children and young people also are conditioned by the fact that religious education in most churches does not extend effectively to those of adult years. Interest and faithful attendance in the lower age groups are harder to maintain when unsupported by

the presence of fathers and mothers. The attitudes of adults in the home and community are more quickly caught than the attitudes which the church would teach, and the two are likely to be at variance where there is no adult religious education.

The church school curriculum is modified by the attitudes of the adult members of the church, and often in the direction of conservatism. Here, for example, is a church in which the educational program has twice been attacked by adults of the church because of the use of certain text material on social issues, even though the textbooks concerned are recommended by its denomination. A few children are withdrawn from the Sunday school in protest, some pledges are not renewed and as usual, numbers and money talk, and the educational program suffers. The adults responsible for this situation have not kept up with Christian thought in relation to social issues. What is but mild doctrine in Christian circles is to them "communism." The failure here is at the point of a program of adult education for this church.

These illustrations have been taken from the field of the application of Christianity to social issues, and this perhaps is the point of greatest need because so much thinking and study need to be done here. This is true both because of past neglect and because of the rapidly changing social scene. But there are other areas in which the need is just as great. The recent revival of interest in theology has left the lay constituencies of our churches cold, because they pride themselves on theirs being a Christianity of deeds, not words. The significance which beliefs have for Christian living, the necessity for a reasonable foundation for the "deeds" which are regarded as the essence of Christianity, has never been made clear to these laymen. The development of a mature faith is primarily a concern of adult life, and how can this development take place if the churches do not have an effective program of adult education?

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ADULT LEADER

Another area of need is the understanding and appreciation of the Bible. Most churches are agreed that they wish to have the Bible at the center of the curriculum for children. Parents insist that there shall be more Bible teaching. But what are these same parents doing to maintain and increase their own knowledge of the Bible? Practically nothing. Many immature interpretations of the Bible still exist. These people acquired their immature ideas in childhood, and now that they are grown up, they have not put away childish things. The Bible is such a book that much of it will not be fully understood and appreciated until the perspective of mature years has been attained. But the church has failed people because it has not provided adequately for a study of the Bible.

Another area of need for adult education is that of family living. If teaching in relation to life situations means anything, it must be perfectly clear that parent education can be given most effectively after the problems of parenthood arise. This means adult education. A group of mothers recently objected to a section in a textbook used in the church school on the ground that it dealt too frankly with certain underlying considerations in boy and girl relations. In their judgment, the minds of high school freshmen should not be robbed of their innocence so early. Yet some of the leaders responsible for the church school curriculum knew positively that these boys and girls were engaged in conduct

which made such teaching imperative. In fact, it would have been better in that instance if the instruction had been given a year or two earlier, in order that the young people might have had the voice of the church to guide them in their new experiences. These parents would have been helped, and their children also, if the church had made larger provision for the instruction of adults in family living.

This article is being written at a time when the total resources of our country are being mobilized for the winning of a war. At no other time could the need for adult education conceivably be quite so great. There is need for fellowship groups in the church, where those who are trying to live as Christians may have an opportunity to talk freely and frankly about the obligations of a Christian at such a time as this. There is need to mobilize the resources of the church against a rising tide of hate, a time when the words of our Master, "Love your enemies," become peculiarly troublesome to many people. As always, out of this war will come a crop of religious movements which will distort the Christian interpretation of God. How are our people to meet these erratic movements if they have not been taught what the Protestant churches believe and why?

Most important of all, this war will not be won on the battlefield. It will not be won until and unless a peace is made after the war which approaches world problems in a spirit not of revenge

and reparations, but of good will and justice and an eye to the foundations for a just and durable peace. Such a spirit can go into the making of the peace only if there is a body of public opinion at home to support it. After the last shot has been fired, there will be the struggle for reconstruction, for returning a country to a peace economy. The church is concerned with having Christ sit at the conference table where the shape of things to come will be decided. Only by establishing the word and the will of Christ in the hearts of millions of mature citizens can this come to pass. This is adult education!

It is not the burden of this article to describe how we may have adult education in our churches. There are many roads to such a program. There is ample advice available for the guidance of the movement. That church which has a really serious mind to have adult education can undoubtedly find the way.

THE POST-WAR WORLD

Extracts from an Address
by Dr. William Paton of London
Secretary, World Council
of Churches

One thing in the post-war world that we as Christians shall have to face is the preservation of human values in the face of national and international economics which shall be more and more planned. . . .

In all these matters Christians as citizens have to act singly and together, but we ought to remember that the effect of the church in these spheres is not mainly created by the resolutions of ecclesiastical bodies, but by the efforts of the Christian citizen working with others in the various departments of the secular sphere. . . .

The church is immensely significant in European life today. In Norway and Holland it is abundantly recognized that the church has become the center of national resistance. The courageous action of the Norwegian bishops in attacking the injustice of the Nazi government in Norway, the boldly outspoken attack made by the churches of Holland on the anti-Jewish legislation, and similar action in France, show that a church which is truly faithful to the principles of Christ becomes in such a time as this an invaluable center of resistance and rebuilding. Let us not forget in this connection the continuing grave witness of Christians in Germany, both confessionals and Roman Catholics. And let us not forget either that Russia, by admission of the anti-God organization, is still two-thirds Christian in the villages, and one-third Christian in the cities.

WORSHIP CENTER IN THE CHURCH SCHOOL ASSEMBLY ROOM OF THE CENTRAL BAPTIST CHURCH, PROVIDENCE, RHODE ISLAND. IT WAS ERECTED AND DEDICATED RECENTLY IN LOVING MEMORY OF MRS. ALMA C. J. WEEKS WHO, WITH RARE DEVOTION, SERVED FROM 1918 TO 1927 AS PRINCIPAL OF THE JUNIOR DEPARTMENT OF THE CHURCH SCHOOL. MR. WALLACE L. POND IS SUPERINTENDENT OF THE CHURCH SCHOOL, MRS. ROBERT J. COTTON IS DIRECTOR OF CHRISTIAN EDUCATION, AND REV. DALE D. DUTTON IS PASTOR



International Sunday School Lessons

Theme for the Quarter: Studies in Genesis

Aim: To discover afresh in this Book of Beginnings evidences of the power, the care, the mercy, and the grace of God, and to increase our faith in God as Creator of the universe and as Ruler in the affairs of men and of nations

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON I—JULY 5

God the Creator

Genesis, Chapters 1—2

Genesis 1: 1-5, 24-31; 2: 1

1: 1 In the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2: 1 Thus the heavens and the earth were finished, and all the host of them.

KEY VERSE: *In the beginning God created the heaven and the earth.*—Gen. 1: 1

TO BE READ EACH DAY

June 29. M. God the Creator of the Natural Universe. Genesis 1: 1-5

June 30. T. God the Creator of Man. Genesis 1: 24-31

July 1. W. The Divinity of God. Romans 1: 18-25

July 2. T. The Power of God. Isaiah 40: 27-31

July 3. F. The Glory of God. Psalm 19: 1-6

July 4. S. The Wisdom of God. Psalm 104: 24-31

July 5. S. Praise to the Creator. Psalm 33: 1-9

SCRIPTURE SAYS—

By W. W. Adams

For the next three months we are to focus attention on the book of Genesis. This gives each of us an opportunity to do some connected Bible study that should bring many blessings.

There are several reasons why such a study should prove profitable. On the negative side, we can clear away some misunderstandings regarding Genesis. Be watching for these as we go along. On the positive side, Genesis introduces us to all of the great ideas that run through the Bible. It introduces us to God, the earth as our home, man, marriage and parenthood, sin, redemption, judgment, death, and the chosen race. Without Genesis the rest of the Bible would be incomplete.

Genesis is basic to the Pentateuch—the first great unit of Bible books, con-

sisting of Genesis to Deuteronomy. The Jews designated these five books as *The Law*, for the law constitutes the heart of them. Around this law clusters much history—history of God's dealings with individuals, with groups, and with the chosen race.

We cannot determine with certainty all of the facts regarding the origin of Genesis. The book itself gives no information regarding the writer, his time and place, or the purpose of the writing. Yet, by inference, we can see something of the purpose he had in mind. Tradition associates Moses' name with the authorship of the entire Pentateuch. We read that God commissioned Moses to write a record of the stirring events that accompanied Israel's deliverance from Egypt (Exod. 17: 14; 34: 27). Moses carried out this commission (Exod. 24: 4; Num. 33: 2; Deut. 31: 22, 24). But this does not prove that he wrote all of the Pentateuch. We

know that the historical books of our Bible, such as Judges, Kings, and Chronicles, contain materials from many sources. Although Solomon's name is associated with the book of Proverbs, and David's name with Psalms, examination shows that these men were only the more prominent of those who contributed to the creation of that literature. It will satisfy all essentials to believe that God inspired Moses to make accurate use of many sources of information, together with his own divinely inspired insight into God's activities in creation and in relationship with men.

Genesis, as the name itself indicates, is a book of beginnings. This word comes to us through the Greek (the Septuagint) and represents the Hebrew word translated "generations." Note how the occurrences of this word divide the book into ten sections: at 2: 4; 5: 1; 6: 9; 10: 1; 11: 10; 11: 27; 25: 12; 25: 19; 36: 1; 37: 2. The first sec-

tion tells the story of the beginning of the heavens and the earth. The other nine sections carry the story from Adam to Jacob and his sons.

Here is a brief, helpful outline of Genesis. This outline should be used constantly throughout the three months' study of Genesis.

I. *A brief story of the creation of the world, and of mankind down to Abraham (chapters 1—11).* This story centers around the creation of the heavens, the earth, and of mankind, chapters 1—2; the fall, chapter 3; murder, chapter 4; generations of Adam to Noah, chapter 5; the flood, chapters 6—9; from Noah to Abraham, including the confusion of tongues, chapters 10—11.

II. *The story of Abraham and his descendants, down to Joseph's death in Egypt (chapters 12—50).* This long story centers on Abraham, chapters 12: 1—25: 8; Isaac, chapters 25: 19—28: 9; Jacob, chapters 28: 10—35: 29; Esau, chapter 36; Joseph, chapters 37—50.

The lesson today, found in the first section, directs our attention to the story of creation—the creation of the heavens and the earth and of human life. One should now read all of chapters 1 and 2.

I. God the Creator (Gen. 1:1-2)

The title of our lesson is a happy one. That God was the creator of all things is the point of this story.

Reference was made earlier to wrong ideas regarding Genesis. Here we may face some of them. The author's theme is not God, but God's action in creating the universe. We want to ask many questions about God himself: his origin, his nature, his attributes, but these questions are not answered in Genesis. God's existence is nowhere declared or argued. It is assumed. Though it is in place for us to ask these questions and to gather our answers from every available source, we must let each passage of Scripture tell its own story, without seeking to force out of it what is not there.

Neither is the time of creation the author's theme. We are curious about time before creation, during the creative process, and since. Particularly we wish to know how long a time was required for creating all things. Were the days mentioned in the creation story equal to our days of twenty-four hours each? How much time has elapsed since creation? But keep in mind that the author of Genesis was not concerned with these questions, and we must not allow him to be drawn into conflict with any facts that we may possess regarding the time element in creation.

Nor was the method of creation the author's theme. How did God bring matter into existence? We are not told.

Now let the reader again go carefully

through the first chapter of Genesis. Note what was accomplished on each of the six days. Without doubt, there was progress in creation, as we shall make clear in a moment. But shall we claim for the author here a modern scientific account of the method and order of God's creative activity? How, for instance, did God create light and darkness, day and night, on the first day, and then the sun, the moon, and the stars on the fourth day?

The one basic fact here is that which our lesson theme expresses—God is the Creator. All things owe their existence to him. All that we can ever learn, from all sources, about God himself, about the time and the method and the order of creation, can neither improve upon nor contradict that basic fact.

II. The Creation Perfect (Gen. 1:3-25)

The fact that God's creation was perfect is stated tersely in verse 31. "And God saw every thing that he had made, and, behold, it was very good." (See also vss. 4, 12, 18, 21, 25.) We could accept the truth of these words, even if we had no detailed information on the subject; but we have all the details we need. The record shows plainly that nothing essential was omitted, and that there was no imperfection in anything that God had made.

See the picture in its fullness and grandeur. Where chaos, disorder, darkness, inactivity, and ugliness had prevailed, God became active; and we then see coming into existence order and life and activity. The resources, the will, the plan, the purpose, the method were all in God. By his own word, "Let there be," or "Let us make," whatever God wished came into being.

1. Light and darkness, day and night (vss. 3-5).

2. The firmament above, heaven (vss. 6-8).

3. The earth and the seas—with the earth bearing grass and fruits, each in accordance with its kind (vss. 9-13).

4. The heavenly luminaries, lighting the earth (vss. 14-19).

5. Life in the waters and above the earth (vss. 20-23).

6. Animal life upon the earth (vss. 24-25).

Now let your mind run back over this picture. No wonder we keep reading that "God saw that it was good"! For it *was* good. Our own experiences and observations give the "amen" to the divine claim that all that God made was good. There was nothing lacking. God created all things, and he made all things perfect. There we have in the opening verses of Scripture the two concepts which undergird all life. Let us remember these basic facts, facts which no sensible person denies, when we hear

people belittling the Genesis account of creation.

III. The Climax of Creation (Gen. 1:26-31)

Yes, there was progress in creation. God was getting all things in readiness for the coming into existence of human beings. Man's earth home was perfect. Everything that man would need had been brought to a state of perfection.

Then God took counsel with himself: "Let us make man in our image, after our likeness." Now ponder the remaining words of verse 26. God's will then became a reality: man and woman appeared, made in God's image. That is to say, human beings are personal; they possess powers to think, to will, to act, to accomplish, even as their Creator.

In verses 28-30, we may read the purpose God had with respect to human beings. They were to have dominion over all things for the Creator. God had made life possible and complete for man and beast. He in turn requires of man co-operative activity in carrying forward to completion his purpose.

Let us face this basic fact. This Genesis account was written, not to tell us about God and the time and method of his activity, but to make clear to us that all things were created to give man a suitable home in which to work with the Creator, in the doing of his will for, and in all things. When we accept and obey this commission, we have permitted the first chapter of Genesis to accomplish its purpose.

LESSON APPLIED

By Howard K. Williams

"In the Beginning God"

You cannot go back of that. Only the pen of inspiration could have expressed the matter in so terse language. Men may argue about it and deny it and try to reason it all out, but sublime in its simplicity and its truth is this initial statement of the Bible, "In the beginning God." God created the physical universe—planets, solar systems, our earth. God created man. Back of all life and creator of all life is God.

Now take your Bible and underline the words "God," "Lord God," and "Lord" in the first four chapters. Notice how the complexion of the page changes! God is everywhere in this early account. Over sixty times he is mentioned in these four chapters. The Book of Genesis rises to sublime heights as its great truths come to light.

Who? . . . "God"

The nineteenth century was a time of intellectual atheism. Men framed arguments to prove that there is no God;

that things just happened by a "fortuitous concurrence of circumstances." Typical of this attitude was an atheistic theory of evolution which held that both this intricate universe and the life that is in it, sprang from an original life substance called protoplasm. This scientific theory has found its philosophical counterpart in the recent attempts of communists to disprove the existence of God. One traveler in Russia tells of asking a matronly woman who had charge of some of the communists' children, how she went about teaching these children that God was nonexistent. "Oh, that is easy!" she exclaimed. "We give them a plot of ground and divide it into two parts. One part they are to cultivate and the other part they are not to touch. Before long their plants and vegetables grow, but the other plot becomes overgrown with weeds."

It takes a rather naïve mind to be satisfied with such a demonstration. An intelligent mind would soon ask, "Yes, but how is it the plants grow?" Very soon scientists saw the shallowness of an evolutionary theory which left God out. A protoplasmic cell with power of self-evolution would be a matchless example of intelligent foresight in the creator of the cell itself, so that even on the basis of the evolutionary theory, the evident unfolding of the universe would require a purposeful God. Today many evolutionists believe in God.

But we have come upon a much worse type of atheism than intellectual atheism. You would hardly find an intelligent man today who would deny the existence of God, but the world as a whole acts as though there were no God. Today the world is filled with practical atheists. They do not *deny* him. They just *ignore* him.

When? . . . "In the Beginning"

God "in the beginning." That is where God belongs. This universe would be a worse enigma than it is without God. The only sensible belief is in the primacy of God in the creation of all things and of ourselves. The highest intelligence of man cannot fathom the matchless intelligence manifested in nature and in human nature. God *belongs* first. Do we put him there? Yet, most of us say by our actions, if not in words: "Let God wait! Let him wait until this war is over! Let him wait until I get an education! Let him wait until I get my house furnished! Let him wait until I get my business established!"

A young man once said to me, "This is my last Sunday at church. I begin the study of law tomorrow and it will take all my time, including Sundays." Let God wait! "In the beginning God." Woe to the world, or to the nation, or

to the church, or to the individual who does not put him there!

What? . . . "Created"

God created. He saw that his creation was good. Of course, it was good! "But," you say, "you have to prove it to me that this world is good." I did not say, "It is good." I say, "It *was* good when God made it." Men have misused what God has made. Let us be honest and not blame God for what we ourselves have done.

I have a letter from a friend in England, who asks that frequently heard question, "Why does God permit it? Why doesn't he do something?" What do we want him to do? He is doing something! He is showing himself as a God of law as well as a God of love. He will not be mocked; men reap that which they sow. "Yes," you answer, "but see how the innocent suffer. We don't want this war." Yes, that is the horrible part about sin; it causes untold suffering to the innocent. This is all the more reason why we should not sin, and why we should give the gospel of Christ to all nations, so that all men may learn to put God first and obey his will.

I know a man who once was active in a church. Then he married a young woman who was not interested in matters of religion. They built their home on furniture and parties. He made money, money for everything except religion. He treated people on the basis of his own pleasure and profit. Little by little everybody was wrong, but him. After twenty-five years of married life, he divorced his wife and later he married another woman. Not long afterwards, he tried to divorce her, but the courts would not grant the divorce. So, to hear the man tell it, the judges were wrong, the lawyers were wrong, everybody was wrong. Now he is a bitter, poor, proud, unrepentant old man. Recently he said, "When you lose your money, you haven't anything." Well, he *hasn't* anything, because he built his life on money and self. His self is broken now and his money is gone. Today he bites the hands that out of kindness would help him. We pity him, but no one can make him see his fault and repent. God pities such men, but there is no way by which he could make them repent, except by taking away their power of choice.

How? . . . A Mystery

Of course, we do not know the secret of creation, but we do know that after the first creative work was accomplished, the rest of the process was gradual. So we have the Genesis account telling us that the earth was without form and void, that the Spirit of God moved upon

the face of the waters, and that God said, "Let there be light." Note the divisions into periods of time. We do not know how long these periods were, and length does not matter. The thing that matters is that God was the moving factor in all his creation.

God created man as a masterpiece of his creation. He endowed him with intelligence, the power of choice, the power of moral discernment, and gave him the right to become master of all created things. But man misused the gifts of his creator and let sin play havoc with his life.

"Let Us"

To whom was God speaking? Someone is sure to ask you that. The first word used for God is *Elohim*, which is plural in form. So some scholars have maintained that a plurality of persons in the Godhead is indicated in this first account, a conception that is worked out more fully as the Bible progresses. Others, however, contend that this conception of Father, Son, and Holy Spirit lies beyond the range of early Old Testament thought. Nevertheless, John tells us that the divine Word, or Logos, which became flesh and dwelt among us, was in the beginning with God and that nothing was made without him (John 1:1-14). This conception would seem to support the idea of the trinitarian view, which in its early stages of development may appear in the Genesis record. Since, however, we have no way of proving or disproving that point, we ought not to be dogmatic about it.

When God created the universe, he looked at it and saw that it was "good." He created man in his own image, that man might be like him; he blessed man, that man might have dominion over his works and use them to his glory. But many have used their God-given intelligence to fathom the works of nature; to kill and to destroy, as by the explosives that drop from airplanes, all made from innocent material; to curse, as in the manufacture of life-giving grain and fruit into intoxicants which make man lower than the brute. How have the mighty fallen! Mankind, made in the image of God, has degenerated to the level of the brute! See the destruction and the ruin of our world and behold what we have made out of God's gifts!

Are you preserving through the power of Christ the gift of God that is within you?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To strengthen the faith of young people in "God the Father Almighty, Maker

Baptist Leader

of heaven and earth," and eternal ruler of the universe.

1. The Testimony of the Bible (see *Young People's Class*).

- a) "Beginning with God."
- b) "The Creator of the Universe."
- c) "The Creator of Man."

2. The Centuries Speak for God.

- a) God as "the First Cause."
- b) The Argument from Design.
- c) The Moral Law as Evidence of God.
- d) The Testimony of Religious Experience.

3. For Further Discussion.

The Procedure

Can we believe in God? The whole structure of our religious thinking rests upon an affirmative answer to this question. Christians respond with an unqualified "Yes." By an act of faith we accept this as our major premise.

The chief evidence upon which we base our belief is the revelation of God through the Bible. Nowhere is this faith more clearly stated than in the first two chapters of Genesis. For many persons, this is evidence enough to establish their belief in the existence of God. There are others whose faith in the Bible itself will be strengthened if they find that Bible truths are corroborated by additional evidence. And such evidence comes readily to hand if one is willing to look for it.

Through the centuries, men have developed certain reasons for belief in God, which, while not possessing the character of "absolute proof," are impressive in their support of the Bible. I suggest that after we have studied the Bible text, as discussed in *Young People's Class*, we consider some of these commonly accepted arguments for the existence of God.

God as "The First Cause"

To account for our universe, it is necessary to assume a "First Cause," a creative force.

While on a voyage to Egypt, certain scholars in Napoleon's party occupied themselves in arguing that there could be no God, and proved it to their complete satisfaction, until Napoleon pointed up to the heavens and said, "Very ingenious, Messieurs, but who made that?"

The Argument from Design

The natural bodies in our universe have no powers of intelligence within themselves, but nevertheless, seem to operate according to an intelligent plan. Therefore, there must be a directing Intelligence, or God, within whose mind the plan has been developed.

The astronomer, Kepler, is said to have reported the following incident: "Yes-

terday, when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper and a salad I had asked for was set before me. 'It seems, then,' said I aloud, 'that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs, had been floating about in the air from all eternity, a salad at last might happen to come to pass.' 'Yes,' says my wife, 'but not so nice and well-dressed as this of mine.'"

The Moral Law as Evidence of God

Another argument rests on the fact that man has a conscience and forms estimates of what is right and wrong. But this can have no meaning unless there is an objective standard of "right" in the universe itself. Why should a person live according to moral laws unless these laws are a part of the structure of the universe? And if there are moral laws in the universe, then it follows that there must be a Lawgiver.

The philosopher Kant placed much emphasis upon this argument. To him, there were two evidences of the existence of God—the world without and the moral law within. He found these expressed in the Nineteenth Psalm, especially verses 1 and 7.

The Testimony of Religious Experience

For many persons, the most meaningful evidence of God's being is the testimony of religious experience. In greater or less degree, all true Christians know what this evidence is. Through the ages, however, there have been persons who have felt themselves in immediate personal contact with God in more than an ordinary sense. Such persons are called "mystics." Among the leading contemporary exponents of mysticism are W. R. Inge, Rufus M. Jones, and Toyohiko Kagawa. Christians who have insights into spiritual truth such as these men have are absolutely sure of God and of his power in human life. So they become spiritual powers themselves, and their influence goes out to the ends of the earth.

For Further Discussion:

1. Did the mind of man create scientific and moral laws, or simply discover them?

2. Discuss the question of the late President Faunce, "Unless behind the stars there is intelligence, what is the use for intelligent men to study the stars?"

3. Should we expect the Bible to serve us as a textbook in astronomy? biology? geology? ethics? religion?

4. Does what you know about the universe make your belief in an "infinite" God reasonable?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "In the Beginning."

PRELUDE. The hymn tune, "Diadem."

CHORAL INVOCATION. "Send Out Thy Light and Thy Truth."

EXHORTATION TO WORSHIP.

"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth; for the Father seeketh such to worship him." —John 4: 23.

HYMN. "Let the Whole Creation Cry."

SCRIPTURE. John 1: 1-5.

GLORIA.

PRAYERS OF THANKSGIVING. (Extemporaneous prayers may be requested, expressing the following thoughts:)

1. Thankfulness for the starry heavens, proclaiming to men the power and majesty of God.

2. Thankfulness for the mighty rolling sea, bearing witness to the surge and power of God's will.

3. Thankfulness for the earth in all its fruitfulness, giving evidence of the Father's bountiful care.

4. Thankfulness for the goodness of God, displayed in the creation of man and in his mercies to man day by day.

CLOSING PRAYER: From everlasting to everlasting thou art God, and beside thee is none other. Unto thee we raise our hearts and voices, as have our fathers from the beginning, to give thee praise and adoration. May we take of thy creative spirit and labor with thee for the establishment of thy Kingdom on earth. In Jesus' name. *Amen*.

HYMN. "My God, I Thank Thee, Who Hast Made."

POEM.

"And God has made:

The changing tints of sunset clouds,

The mystery of night,

The loveliness of dawning day,

The storm with all its might,

The joyous songs of little birds,

The towering strength of trees,

The delicacy of springtime flowers,

The tang of ocean breeze,

The craftiness of animals,

The fish that leap in streams,

The colors of the rainbow,

The evening star that gleams

The wonder of man's intellect,

The grandeur of his role,

The beauty of his body,

The splendor of his soul."

—STANLEY A. GILLET

HYMN. "This Is My Father's World."

BENEDICTION. "The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." *Amen*.

POSTLUDE. "Walk in the Light."

Adam and Eve: Temptation and Sin

Genesis, Chapter 3

Genesis 3: 1-13, 23-24

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the

garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

KEY VERSE: *The soul that sinneth, it shall die.—Ezek. 18: 4*

TO BE READ EACH DAY

July 6. M. Temptation and Sin. Genesis 3: 1-13

July 7. T. Works of the Flesh. Galatians 5: 16-24

July 8. W. God Hates Sin. Proverbs 15: 1-9

July 9. T. The Consequences of Sin. Romans 6: 15-23

July 10. F. Contrition for Sin. Psalm 32: 1-7

July 11. S. Christ Overcomes Temptation. Matthew 4: 1-11

July 12. S. Christ Our Helper. Hebrews 2: 13-18

SCRIPTURE SAYS—

By W. W. Adams

We recall the essential points of last Sunday's lesson. All things outside of God owe their origin to him. God created the heavens and the earth, including all of life—plant life, animal life, and human life. God's creation was perfect, and it reached its goal, its climax, in the creation of human life.

When we read the Genesis record carefully, we readily sense the one purpose that runs through it. It was to show man the position he holds in creation, his privileges and responsibilities. Creation was not an end in itself. Its purpose lay in serving the needs of man; it was to sustain his physical life, to furnish him with a suitable field of activity and with material resources for carrying forward God's purpose in creation. Ponder again this basic truth as seen particularly in verses 26-30.

Furthermore, man was not an end in himself. He had work to do. He was to dominate and replenish the earth.

This and more must be kept in mind if we are to understand today's lesson. Note the contents of chapter 2, for it gives the connection between the first lesson and the present lesson.

1. God's rest from his creative activity; the origin of the sabbath (vss. 1-3).

2. The garden completed, and man placed in the garden "to dress it and to keep it" (vss. 4-15).

3. The special command of obedience to God, under which man was placed (vss. 16-17).

4. The creation of woman as man's helper; the origin of marriage and the home (vss. 18-25).

I. The Origin of Temptation (Gen. 3:1)

We are now brought face to face with the tempter. "Now the serpent was more subtil than any beast of the field." From this point onward, in the entire biblical story and in the history of the human race, we never lose sight of the tempter—an evil being who ever seeks to oppose and to undo the work of God. This being may be described in different aspects of his nature and activity, and by different names, but in essence, he is ever the same.

As it was in the story of creation, so also it is in the biblical account of temptation and sin: many questions of great interest to us are not answered. The Bible assumes the existence of both God and Satan. We know there is a

God, because of his activity. He is the only sufficient first cause of the universe and of life, as we know them in experience. We know there is an Adversary, because of what we experience and see all about us. The writer's theme in this third chapter of Genesis is not Satan, his origin, his nature, and his function in the world. Neither here nor elsewhere in Scripture are we told why God permitted man to be tempted or why he permitted sin to enter into the human race. Let us find the answers to these questions, if we can. Meanwhile, we must let this passage of Scripture tell its own story. But regarding the origin of temptation, three practical suggestions may be made.

1. Human beings are not solely to blame for acts of sin. Adam and Eve were tempted to sin. The suggestion came to them from Satan. He must be held partly responsible for the sins of the human race. We only create more and greater difficulties by denying the existence of Satan. Philosophy and psychology may get rid of Satan, so far as logic is concerned; but life runs deeper than logic. The assumption in Scripture of a personal being, called Satan, whose purpose and effort are to oppose God and all who seek to do God's will, is in perfect accord with the

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experiences of men, right down to the present moment.

2. Temptation has its origin, in part, in the fact that man has been made in the image of God. Man is a free moral agent. He is a person, with capacity to think, to choose, to will, to act. To be made in the likeness of God carries with it responsibilities equal to the privileges. If man were a part of nature, operating under natural law, like the sun or the seasons, sin would be impossible. The sun, being impersonal, cannot rebel against God; it cannot choose to do this or that. God is personal. Persons are sociable; they desire fellowship with other persons. This desire, which inheres in the very nature of God, could not be satisfied through contacts with things, with plants and trees, or with animals. It could be satisfied only through contact with persons. Moreover, God had work to do; he needed helpers. Only persons could perform these services.

Thus, there were two choices that God could make. On the one hand, he could choose not to create persons, and so remain the only person in existence. In that way sin would have been impossible. Or he could choose to create persons, beings with his own essential characteristics of personality, including the power of free choice. This course, of necessity, carried with it the possibility of sin; for a being who acts right from free choice, not from compulsion, may also from free choice act in the wrong way. God chose to run the risk of having man rebel against him. If man should choose to disobey God, God would do what he could to counteract and overcome the wrong. In so far as man should choose to obey God, God's desire for fellowship with persons and his need of collaborators in working out his purpose for all things would be satisfied. Now ponder God's deep satisfaction in the willing devotion and services given to him by untold millions of the human race.

3. Elsewhere in Scripture (cf. James 1:13-15), the origin of temptation is traced, not to God, and not even to Satan, but to man's lust. On the practical side, at least, man's own desires and cravings explain temptation and sin.

II. Steps Leading to Sin (Gen. 3:1-6)

Steps leading to sin are not difficult to trace. Students of the Scriptures have directed attention to these steps under three simple headings.

1. *Desire* (vss. 1-3). Turn back and reread Genesis 2:16-17. God had provided abundantly for man's every need. God also had required absolute trust and obedience on the part of man. Man should reason, and should know truth

by experience. But ultimately only God knows best, and so man must trust him. God commanded man, under penalty of death, not to eat of one tree in the garden. It is not ours to say what there was in the fruit of that tree to hurt man. The hurt would come, perhaps not from the fruit itself, but from the disobeying of God's command.

The forbidden thing is always alluring. One can almost hear Adam and Eve wishing they could know what it was in that fruit that caused God to withhold it from them. So the serpent knew how to begin. He appealed to the desire to partake of the forbidden fruit. "Hath God said, Ye shall not eat of every tree of the garden?" The woman replied by quoting accurately God's directions regarding their eating of the fruits of the garden.

2. *Doubt* (vss. 4-5). So the second step was taken. Doubt was added to desire. Eve had desired to taste that fruit; now she doubted God's word. "Ye shall not surely die," the serpent said. "Instead," the serpent continued, "your eyes shall be opened, and ye shall be as gods, knowing good and evil." In other words, "God has misled you, he has not told you the whole truth, he is withholding something good from you."

3. *Dreaming* (vs. 6). Eve began pondering the serpent's words. She dreamed about the forbidden tree. It appealed to her physical appetite: it was "good for food." It appealed to her aesthetic sense: it was "pleasant to the eyes." It appealed to her desire for knowledge gained through experience: it would "make one wise."

Then she ate of the fruit and led her husband to join her in this experience. They disobeyed God's command. They sinned!

These three steps lead to sin: desire, doubt, dreaming. Let the reader put his own experiences with temptation and sin alongside this passage of Scripture. Who will dare to deny the accuracy of this record of the origin of temptation and this account of the steps that lead to sin?

III. Some Results of Sin (Gen. 3:7-24)

These results are so apparent that extended comment is unnecessary.

1. *Shame* (vs. 7). The human body was beautiful and glorious so long as it was in the service of its Creator. When innocence was replaced by guilt, shame was the natural result.

2. *Fear* (vss. 8-10). When God entered the garden and called for his companions, they hid away among the trees. "I was afraid, because I was naked; and I hid myself." Guilt leads to fear and a desire to flee from God's presence.

3. *Excuses* (vss. 11-13). Adam blamed

his wife for his sin; she in turn blamed the tempter. Unwillingness to take first or sole responsibility for our sins! An old, old story!

4. *Punishment* (vss. 14-22). Read these verses which are not printed in our text. See the punishment that came to the tempter, to Eve, and to Adam. Sin led to punishment, but there was a little ray of light for the future.

5. *Expulsion* (vss. 23-24). Adam and Eve were expelled from the garden into an unfriendly world. There they were to toil and struggle for a living, instead of enjoying full fellowship and co-operation with God. See the results of sin in our world today. Can we not learn from this lesson how to resist temptation?

LESSON APPLIED

By Howard K. Williams

The Entrance of Sin

There were three actors in the drama of the entrance of sin into the world: the serpent, humanity (Adam and Eve), and God.

1. *The Serpent*. The Tempter takes many forms when he goes about his work. In this case he is pictured as a serpent. Have you ever really watched a serpent? Usually if we see one caged we look at it with fascination or disgust. If we happen to run across one in the woods we are filled with fear lest it bite us. But if we would really notice a serpent we should see how beautiful is its coloring and how graceful a creature it really is. There could be no better symbol of the Tempter than a serpent. Temptation always poses in attractive forms and so insinuates itself into our good graces.

In this case the serpent is represented as asking a very innocent and natural question as Eve looked at the beautiful fruit on the tree. "Isn't that fruit beautiful? Can it be that God really said you must not eat it?" Eve replied, "We may eat of all of these trees but one, just one; for God hath said, 'Don't eat of that! Don't touch it! If you do you will die.'"

Now, the woman was sure about what God had said, but the serpent's question seemed reasonable. And it did not seem reasonable that one tree should be denied. The fruit did not look dangerous. So she began to *doubt*.

Sin is likely to get a foothold when there is doubt as to what God says to do or not to do. We do not want to be narrow-minded or prudish. We do not want to miss something we might enjoy just because we are too strict. Thus we argue to ourselves when we begin to doubt a command of God. In interpreting God's commands it is better to err on the side of overstrictness. I

would rather risk my soul with the Puritans who were overstrict about the Lord's Day, than with the modern church member who uses it for a holiday. I would rather risk my soul with the proverbial long-haired prohibitionist who was a teetotaler, than with the modern church member who says, "I don't think it is so bad to take a drink of liquor now and then." When a thing is *questionable* and *doubtful*, the safest plan is to avoid it and be on the side of the narrow-minded; for truth is narrow. Two plus two equals four, is a pretty narrow statement; but it would ruin all mathematics to be broad-minded about it and say that two plus two equals five.

When Eve was pondering the matter in her mind, the serpent drove his point home by saying, in effect, "God did not tell you the truth. You will not die *really!* He is just trying to scare you."

The Tempter's assertions are not very convincing unless we are in doubt already. When we are *sure* of God and his commands, we are pretty safe, but when we begin to doubt what God says, then the Tempter comes in with his assertions. "Come on out into the country, or to the shore, or to the park today. You have worked all the week. This is the only day you have. Did not Jesus say, 'The sabbath was made for man'? You can get along without spiritual food. Indeed, you will get spiritual food out-of-doors. You should not surely die."

With this assertion Eve's mind was ready to receive promises that before would have found no rootage. "The fact is," continued the serpent, in effect, "not only will you not die, but God is trying to cheat you. He knows that when you eat of that fruit you will see things you otherwise would never see." Now, that last statement was partially true. To eat of the fruit would indeed open man's eyes to see as he had not seen before, as later the actual eating of it proved. There is always enough truth in temptation to make it appear attractive. The promises of the Tempter appear attractive at close range, but they are delusive. "Look not upon the wine when it is red." The wine looks beautiful, it promises pleasure, but in the end it "stingeth like an adder." Instead of seeing like gods, Adam and Eve saw *themselves* in their shame and inadequacy and tried to cover their shame with leaves.

The youth who starts gambling sees himself rich and making plenty of money easily. What he does not see, until it is too late, is his shame and loss and ruin.

Sir Gawain, in the *Idylls of the King*, turned aside to the silken tents of

pleasure, and at last lost faith that there even existed a Holy Grail which once he so eagerly had set out to find. The one who disobeys God loses his spiritual vision. If to you the spiritual is unreal, it would be good to ask yourself, "In what way am I disobeying God?"

2. *Adam and Eve.* The second actor in this drama is humanity in the persons of Adam and Eve. "Adam" means "man"; "Eve" means "living." The Bible has been the great teacher of the equality of man and woman. This equality accounts for God's seeming disregard of the question as to who was guilty of the first sin—whether the man or the woman. Eve took the fruit and gave it to Adam, but God came to Adam to demand why. Obviously, both were equally guilty.

3. *God.* The third person in the drama is God. Here is our hope and our chastening, to feel that God is now here; our hope if we are sincere; our chastening when we disobey him. As the Negro spiritual sings—"He knows all we do. He hears all we say."

What Was This First Sin?

Did God create evil along with the good that men might choose the one or the other? I think not. When God had completed his creation he saw that it was good. It was a good world that God made. Whence evil? This is an age-long question. The nearest we can come to an explanation is in this Genesis account. Adam's choice was between what God told him *to do* and what he told him *not to do*. "You may eat of every tree but of this one tree." The record does not say the fruit was bad, or poisonous. Indeed, it was a good fruit, but man was not ready for it yet. So God said, "Do not eat of it."

There are things that inherently are good, but not good for us. The first sin, then, was in disobeying God's command, and in the track of that sin comes all the evil of the world.

The Result of Sin

1. *Shame.* "And they were both naked, . . . and were not ashamed." "Who told thee that thou wast naked?" The human body, the dwelling place of the human soul, is God's creation. It ought to be kept pure and clean. But sin makes it impure and unclean, and sin brings humiliation and shame. An innocent child does not know the sense of shame. So, the purer the person the less of the feeling of shame there is in his life. Sin so perverts our natures as to make dishonorable the human body, which Paul says is the temple of the Holy Spirit. To live in all life's relationships so that we may stand rightly

unashamed in the presence of God, is a goal to be highly desired.

2. *Fear.* Adam and Eve tried to hide from God. When God found them, Adam said, "I was afraid." Every sinner ought to be afraid of God. Is there anything to fear in God? There is. "The fear of the Lord is the beginning of wisdom." This is not a cringing fear of some ruthless giant who has you in his power, though no doubt the ruthless sinner will someday feel such fear; it is the healthy fear of a child who loves his loving father and fears that he may do something contrary to his father's will.

3. *Contagion.* One of the very worst things about sin is its effect on others. Adam and Eve started the doleful course of the history of sin with its disease and death and hatreds and jealousies and wars. One wonders what a beautiful, desirable place this earth would have been if sin had not entered. Every war with its slaughter of those who are innocent, every disease and pain and heartache brought upon the guiltless, every sadness that comes to the family of a drunkard, every overreaching of one's fellows—all is the result of sin's contagion going out as a mighty scourge to disfigure and disable mankind.

4. *Shut out from God.* God drove them out. In a vital sense, of course, man shuts himself out from God. When we built our church building the architect wanted to put in dark stained-glass windows. I objected, declaring that I wanted our sanctuary to be filled with light. He said, "I guess you are right. The sunlight travels ninety-two million miles in order to get to the earth, and we shut it out." So sin shuts us out from God in the sense that we shut ourselves out. We pull down the curtains of our hearts and shut the light of God out. Remember Holman Hunt's painting of Christ at the door ("The Light of the World").

Whose Sin?

Adam put the blame for his sin upon Eve, and Eve put it upon the serpent. How we like to do that! Yet our sin is *our own!* Others tempt, but we yield.

The Remedy

How pitiable Adam's attempt to cover his nakedness with leaves! How futile the attempt of a child to mend a broken toy! Men frequently deny that there is such a thing as sin. They deaden conscience, so that it does not register, and then feel free from sin.

God's remedy alone suffices, not in the blood of sacrifices slain upon the altars, but through the blood of the Lamb of God. Man's hope of salvation from sin is in the Christ of Calvary. He alone is sufficient.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To fortify young people against temptation by helping them to appreciate more fully the disastrous consequences of sin.

The Plan

1. Introduction, "As We Begin" (see *Young People's Class*).
2. "The Cleverness of the Serpent."
3. "The Way of the Transgressor."
4. "The Wages of Sin."
5. For Further Discussion.

The Procedure

I suggest that the teacher use the lecture method in presenting today's lesson, following the three headings indicated in *Young People's Class*, "The Cleverness of the Serpent," "The Way of the Transgressor," "The Wages of Sin." Under each of these headings, I am suggesting some supplementary teaching material. Close the class with a discussion based upon questions selected from "As We Think Further" and "For Further Discussion."

The Cleverness of the Serpent

Emphasize the four steps by which Eve was led to sin: (1) a sense of curiosity regarding the forbidden experience; (2) a suspicion that the penalty may be misrepresented; (3) a feeling that the experience is in itself desirable; and (4) a yielding that is sin itself.

Are not these precisely the steps by which many persons are led to sin today? Analyze several contemporary sins with this in mind.

The Way of the Transgressor

Several years ago, a minor tragedy took place in the chemical laboratory of one of our Baptist colleges. A boy was experimenting with various combinations of chemicals and observing their reactions. Unfortunately, he mixed together several chemicals that should not be mixed. Result: an explosion which blew out a side of the building. Fortunately, however, the student escaped with only minor injury.

Should not this student be commended for his pioneering spirit? The answer is an emphatic "No!" Somebody else had already made the discovery that when you place those particular chemical ingredients together, an explosion results. Had the student read his chemistry books, he would have saved himself much humiliation and the college considerable expense.

Professor Carl Sumner Knopf has likened the Bible to a student's chemistry manual: "The Bible is a laboratory note-

book on some of the most intensive experimentation in history. . . . Men tampered with life, with God's eternal verities. Their experiments exploded. . . . Some of the grim, revolting sections of the Bible are but frank statements of blackest sin—daring experiments violating all the laws of social decency. The record makes sorry reading, but we can profit by the results."¹

The Wages of Sin

Several years ago, I was driving along Rochester's East Avenue. Wishing to get to a parallel street called Park Avenue, I decided to make a right turn, which would take me in the direction of my destination. Accordingly, I turned right on a beautiful boulevard named Sibley Place, but when I had traveled for only a short distance, I was confronted by a high, board fence, and a sign which read "Dead End." The broad street had seemed so inviting that I was sure I could get through to Park Avenue that way. But I was mistaken. I had to go back to East Avenue, until I found another street, much narrower and less inviting at the start, but one which took me through to my destination. Since then I have found new meaning in the words of Jesus, "For wide is the gate and broad is the way that leadeth to destruction."

The way of sin is frequently broad and alluring. "This is the way to happiness," it says, but when we try that way, we come to a sign which reads, "Dead End. You can't get through to happiness this way." Instead of achieving happiness, we find disillusionment, cynicism, and despair.

The English poet Byron made this discovery. In his young manhood, he took the "broad way" and gave himself with little restraint to all manner of sinful "pleasures." The way looked alluring, indeed, but with the passing of years came disillusionment and remorse. By the time he was thirty-five, cynicism and despair had set in, and we hear him saying,

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!"²

Life had caught up with Byron!

For Further Discussion

1. Why did God create men so that they could sin?
2. To what extent is the desire "to possess something" the cause of sin?
3. What Bible characters "experimented" with God's laws? What was the result?
4. In what ways can we strengthen our resistance against temptation?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Blot on the Escutcheon.
PRELUDE. Selections from "Finlandia."
CALL TO WORSHIP.

"Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts; And let him return unto the Lord, and he will have mercy upon him; And to our God, for he will abundantly pardon."

—ISA. 55: 6-7

INVOCATION.

"O holy Father, who hast led thy children

In all the ages, with the fire and cloud,

Through seas dry shod, through weary wastes bewildering;

To thee in reverent love, our hearts are bowed."

—WILLIAM C. DOANE

HYMN. "Dear God, Our Father, at Thy Knee Confessing."

SCRIPTURE. Psalm 32. (May be read responsively.)

PRAYER. We confess, our Father, that we have sinned, that we have all fallen short of thy glory, and that we are no more worthy to be called thy children. Yet we have hope that thou wilt forgive us in thine infinite mercy and wilt restore us to divine favor. Cleanse our souls, and purify our thoughts that we may live in newness of life. *Amen.*

PRAYER RESPONSE. (The first stanza of "My Faith Looks Up to Thee.")

THOUGHTS ON THE THEME.

In the days when knights carried shields indicating their noble ancestry, it was a matter of pride with them to keep their insignia free of dishonoring marks. An unworthy deed often was shown to the world by a blot or heavy line. May we not think of sin as such a blot on our lives, which originally were made in the image of God?

Fortunately, we know the remedy of sin; we know how our shields may be restored to shining brightness. We have a Saviour who can and will wash away our transgressions.

HYMN. "Have Thine Own Way, Lord!" (The stanza beginning, "Whiter than snow," may be stressed.)

BENEDICTION. Now unto the compassionate God, the Father who has loved us with an everlasting love, do we commend ourselves—our imperfection to his perfection. *Amen.*

POSTLUDE. "Jesus, Lover of My Soul."

¹ Carl Sumner Knopf, *The Old Testament Speaks*. Used by permission of Thomas Nelson and Sons.

² "On My Thirty-sixth Year."

Cain and Abel: A Contrast

Genesis, Chapter 4

Genesis 4: 1-15

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

KEY VERSE: *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.—Heb. 11: 4*

TO BE READ EACH DAY

July 13. M. Well-doing and Evil-doing. Genesis 4: 1-8

July 14. T. Evil-doing Punished. Genesis 4: 9-15

July 15. W. Well-doing Rewarded. Matthew 25: 14-23

July 16. T. Evil-doing through Jealousy. James 3: 13-18

July 17. F. Well-doing Faith. Hebrews 11: 1-6

July 18. S. Faith and Works. James 2: 14-26

July 19. S. The Righteous and the Wicked. Psalm 1: 1-6

SCRIPTURE SAYS—

By W. W. Adams

There is no section of Scripture separating today's lesson from last Sunday's, but it is clear that considerable time separates the events of Genesis, chapter 3, and the main events of chapter 4. How much time has elapsed, we cannot determine; but that is not important.

In all other respects, however, there is a close connection between these two lessons. Last Sunday we were talking of Adam and Eve, the first human beings. Today's lesson concerns two of their sons, Cain and Abel. Last Sunday we saw the beginning of sin—one simple act that broke fellowship between two individuals and God. Now we see sin, true to its very nature, multiplying itself by bursting forth in social crime; not only breaking fellowship between the sinner and God, but also between brother and brother. Last Sunday we saw sin bearing its fruit in spiritual death—the sinner dying to fellowship with God, and also to all the glories that accompany that fellowship. Now we see sin bearing the additional fruitage of physical death, in the murder of a man by his brother.

We try once more to see the exact purpose of the passage of Scripture be-

fore us. It is not to record a full, chronological history of the human race. Were there other children of Adam and Eve when Cain uttered the words of verse 14? We have no record of the birth of other children. Nor are we told where Cain found his wife (Gen. 4: 17). The answer to these questions lay outside our author's purpose.

Neither was it the author's purpose to discuss the origin, the requirements, and the methods of divine worship. We should like to know the basis upon which Abel's sacrifice was acceptable, while his brother's was not acceptable. It is clear that the beginning of some things, including man's worship of God, found no place in our biblical record. Rather, the author's purpose here is to show the roots of murder, and its tragic consequences for all concerned. He had a practical end in view; he would warn others against a repetition of murder.

Our lesson is a study in contrasts. Of these we note three that are outstanding.

I. A Contrast in Occupation (Gen. 4: 1-2)

After the expulsion from the garden, life began to develop along lines indicated in the preceding chapter. This life was in the midst of conditions in many ways unfriendly to man's needs.

Eve began to bear children, as God

had said she should do. Her sons had different interests, revealed in their choice of different occupations. Abel became a herdsman, Cain a farmer. One occupation was as honorable as the other. Each was essential to meeting man's needs. Whatever differences become manifest in the rest of the story, they are not traceable to evil or good inherent in the occupations of these brothers.

II. A Contrast in Character (Gen. 4: 3-9)

Note the word "character." Attention is directed to this matter, because it is essential to a correct understanding of this event. The main contrast here is not in the offerings made, but in the character of the two worshipers.

That the years came and went is indicated by the expression "in process of time." The two boys had grown to manhood, and they were pursuing their occupations. These brothers went to worship God. We know nothing whatever of God's instructions regarding worship: nothing of the appointed place, time, or ritual. Regarding these matters speculation has had much to say. Many dogmatic conclusions have been drawn without sufficient data to justify them. Let us confine our thoughts to the facts as given here and elsewhere in Scripture.

1. *The Offerings* (vss. 1-4). These brothers brought as offerings to the Lord portions of that which they possessed by virtue of their daily occupations. Cain brought of the produce of his farm; Abel of his flock. Though this cannot be insisted upon, it is possible that there was a difference in the quality of the offerings. Abel brought of "the firstlings of his flock." God received the best. This harmonizes perfectly with later requirements in Israel's history. It is not said that Cain brought of the best of his produce. He may have offered to God some of the discarded or less valuable portions of his crop. But this is only a possible interpretation.

2. *The Results* (vss. 4-5). These are announced tersely and without the details we should like so much to possess. The Lord "had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Why did God accept the one and reject the other? How did God make known this acceptance and rejection? In an audible voice? By consuming the accepted offering in a miraculous way, as later at Mount Carmel? By bestowing a sense of inner peace and satisfaction?

Only a small measure of light can be thrown upon these questions. A hint is given in verse 7: "If thou doest well . . . and if thou doest not well." Cain had acted wrongly. His life, his deeds, were not good. But was the wrong done merely a matter of the kind of offering brought? Should Cain have brought a blood offering? Some scholars have so argued; but that argument does not appear in the Scriptures.

The other Scripture passages have something to say on this matter. Read Hebrews 11: 4. This verse indicates that *faith* and *lack of faith* brought from God different responses to the offerings made. It implies that the reason was not in the kind of offerings, but in the hearts that brought them. One man approached God as an act of faith; the other as a mere formality. Read also 1 John 3: 11-12. Cain was a wicked man, whose "works were evil." Not this one work only, but his works regularly were evil. Cain, the man, was unacceptable to God; therefore God could not accept his offering.

3. *The Reactions* (vss. 5-9). Several may be noted.

a) *Cain's Anger* (vs. 5). "And Cain was very wroth, and his countenance fell." A wicked heart, lack of faith, and jealousy of his brother led on to anger and a pessimistic, grouchy spirit. Thus sin multiplies itself!

b) *God's Warning* (vss. 6-7). It may be interpreted thus: "Why are you angry and gloomy?" God put that question to

Cain. Well, why was he? The trouble lay inside his own heart and character. Love and optimism do not flourish in a heart that is guilty of sin, especially the sins of jealousy and selfishness. God continued: "If you do well, you will be accepted. If not, sin lies close by, ready to spring upon you and destroy you." How soon and how terribly did sin thus spring upon Cain! "Sin shall desire and appeal to you. It is now in your heart, in the form of jealousy and anger! Now master it, conquer it, before it springs into action." If Cain had only done so!

c) *Cain's Sin* (vs. 8). Cain did not talk with God, but with his brother. He put the blame for his condition on his brother. Talk further inflamed his jealousy and anger. Then while alone, perhaps as a result of deliberate planning, Cain slew his brother. This is the first death of which we have any record. And what a death! And what a train of death has followed!

d) *God's Question* (vs. 9). God was reminding Cain of his responsibility for his brother. Who today, with a clear conscience, can face the world and give honest answer to the questions: "Who are our brothers?" and "Where are our brothers?"

e) *Cain's Lie* (vs. 9). More sin: "I know not." Cain disclaimed responsibility! But was it not his responsibility?

III. A Contrast in Destiny (Gen. 4:10-15)

1. *Abel Dead, but Living* (vs. 10). Yes, Abel was dead. "The voice of thy brother's blood crieth unto me from the ground." The blood and the flesh of righteous Abel were returning to dust in mother earth. He had been made and he had been ready for higher things. In his death, Abel and his parents and God lost and lost heavily.

Yet it was only physical death. The witness God bore to his excellent sacrifice and through this to his righteous character enables Abel, while in physical death, to speak to us (Heb. 11: 4). And how many saints have followed in his footsteps!

2. *Cain Living, but Dead* (vss. 11-15).

a) *The Curse* (vss. 11-12). The very earth that had opened its mouth to receive Abel's blood would in the future oftentimes refuse to yield its treasures in response to Cain's toil. The earth that received the dead Abel would yield death to Cain. Moreover, society also would withhold its protection and blessings from Cain. "A fugitive and a vagabond shalt thou be in the earth."

b) *The Cry* (vss. 13-14). "My punishment is greater than I can bear." That was an honest, sincere cry. Deep remorse and despair had seized Cain. The

face of the earth and the face of God both are to be hid from Cain. He is to enjoy the favor of neither! Only a fugitive and a vagabond! Moreover, Cain is to suffer active opposition from society. Everyone will seek to slay him. The murderer is to reap what he has sown.

In these sayings, Cain had true insight into the results of his sin. If left to his own resources, these results would have come to him without modification.

c) *The Consolation* (vs. 15). But God is always merciful. He never simply deals out to men what they merit. He is ever ready to modify his judgments in line with the sinner's repentance and call for mercy.

Yet Cain's life, at best, was only death. God's safeguard over Cain, preventing anyone from murdering him, while affording a measure of consolation to him, did not keep him from being "marked," shunned, and despised by others.

The destiny of two brothers could scarcely stand in greater contrast than that of Cain and Abel.

LESSON APPLIED

By Howard K. Williams

Contrasting Names and Personalities

How much older was Cain than Abel? Did the mother come to see that Cain really was proving himself a selfish boy, a spoiled only child, who wanted everything for himself? Was that why when her second son was born she called him "Abel," meaning "breath," or "spirit"? Was it expressive of her longing that Abel might be the opposite of the hard-headed, practical, selfish Cain? Perhaps it was. At any rate, that is the kind of man that Abel grew to be. Cain was the "go-getter"; Abel, the shepherd-dreamer. Cain was anxious about things; Abel was mindful of God.

The Sequence of Sin

1. *In the race*. A child may be either a blessing or a curse. In my ministry I have seen both kinds. I have seen some children grow up to be a blessing and I have seen others grow up to be a curse.

In Cain's infancy did Eve remember that day when she saw the fruit on the forbidden tree, discovered that it was pleasing to look at, and found it pleasant at the first taste but bitter in its consequence? She must have remembered it as the years went by and Cain showed lack of obedience to her, displayed lack of reverence for God, and developed a selfish disposition to choose only that which pleased him. What a

disappointing experience for parents to see their lowest tendencies exemplified in their offspring! Sin makes its way from one generation to another. Sin is not done when an act of sin is done. It has only started its course. "The sins of the fathers are visited upon the children."

2. *In the individual.* There is a sequence of sin in the individual as well as in the race. Note how this fact is graphically presented in this inspired passage.

- a) An offering which God could not respect (vs. 5).
- b) Anger in Cain's heart (vs. 5).
- c) A sullen countenance (vss. 5-6).
- d) Failure to heed God's pleading advice (vs. 7).
- e) Cain's complaint about his treatment (vs. 8).
- f) Cain jealous of Abel (vs. 8).
- g) Murder (vs. 8).

Sin begins in a wrong attitude toward God. It was not *what* Cain offered but *how* he offered it that made his offering not acceptable to God. A lamb is no more acceptable to God than a sheaf of wheat. Hebrews 11:4 tells us that faith made the difference in the sacrifice. Jesus particularly impresses this truth in calling attention to the offering of the woman in the Temple. Human beings cannot enrich God with things; for by the right of creation God owns all things. The value of an offering is in the contrite and grateful heart.

When a man is wrong with God, as Billy Sunday used to say, he is on the sliding board. Being wrong with God, he becomes wrong with his fellows. Instead of blaming himself, he blames someone who is right with God or is trying to be right with God. Cain got angry with Abel.

Today someone stops going to church, or gives up teaching a Sunday school class, because someone else in the church does not suit him. Sometimes a person even refuses to become a member of any church because not all church members are spiritually minded. So people blame their own lack of usefulness on someone else, when if they were right with God they would try to *help* instead of to escape.

Cain tells Abel of his grievance, and as he talks he gets himself into a boiling rage. Probably Abel just listened. So, the more Cain talked, the more he hated this silent brother of his, until in a fit of jealous rage he struck the unsuspecting Abel to the ground and killed him. I can imagine that Cain even blamed Abel for dying. Why had he not stood up under the blow? Why did he have to die and complicate matters? There are plenty of people like Cain. They may not have committed murder, but they have thought murder.

In their own minds they are perfect. Everybody else is wrong—*everybody*! They care nothing for their fellow-men. They hate even those who would try to help them.

"Am I my brother's keeper?" is a selfish question, then and now and always. Dealers in the liquor traffic thoughtless of their deadly trade; parents careless of the spiritual education of their children; reckless automobile drivers oblivious to death on wheels; gossips careless of another's reputation; employers thoughtless of the safety of their workers; nominal Christians living selfish lives; church members refusing to give to missions—all are asking this same question in one form or another, "Am I my brother's keeper?" "If meat make my brother to offend," declared Paul, "I will eat no flesh while the world standeth." Eating meat offered to idols did not hurt his conscience, but if it hurt another's, then Paul would deprive himself of it. He would have nothing to do with a thing harmful to another even though it was harmless to himself.

Being wrong with God and his fellows, Cain became jealous of Abel. Jealousy lies at the bottom of most social sins. Joseph's brothers were jealous of their dreamer-brother, and so they planned to kill him. It was only because they had opportunity to make some money by selling him into slavery that they saved themselves from murder.

The elder brother of the parable in the fifteenth chapter of Luke was not glad to see his younger brother safe home again, because he was jealous of him and afraid that the younger brother might get some goods belonging to him.

And you? What makes you angry with that person whom you do not like? Is she prettier than you and you are jealous? Is she more popular? Does he have a better position than you? Does he have a better house, more influence? Jealousy, "the green-eyed monster," may be sitting in your heart!

The "Go-getter" and the God-seeker

1. *The "go-getter."* God for some reason allowed the first murderer to escape with his life. With the characteristic cowardice of the murderer, Cain whimpered and cried, "My punishment is greater than I can bear." So God promised that he would be allowed to go free from the hand of his fellows. God put his mark on Cain, so that they would recognize him and not kill him. What this mark was, nobody knows. Any explanation is a mere guess.

"Cain went out from the presence of the Lord." Note that the Lord was present, but that Cain did not realize his presence. He had completely shut God out of his plan of living. Thoughts of

God disturbed him. They made him think of his murder. He would busy himself with other things. He got married. Where he got his wife is not revealed. The history is foreshortened and we have here the mere outlines. The main consideration is that Cain married, busied himself making a home, and in so doing had less time to think of God. Then he laid out a city plan and became so engrossed with things that doubtless he nearly forgot his great sin and never even thought of God. Or if he did think of God it was to say, "I can get along very well without God!"

Cain's descendants became very successful, no matter how. Lamech took two wives. Jubal took up music. Tubalcain became adept in brass and iron work. So, from a worldly point of view, Cain probably was looked upon as a successful man. But we do not envy him. His reputation is not desirable. He can have his "things" so far as we are concerned. In the perspective of the years the "go-getter" is not the ideal of the race.

2. *The God-seeker.* The biography of Abel is very brief, but very different from that of Cain. He was a keeper of sheep. He brought the firstlings of the flock and the fat ones in an acceptable offering of gratitude to God, and, although his life was short, it was good. God appointed another seed to take the place of Abel in the world (vs. 25), and through that seed men again began to call upon the name of the Lord (vs. 26).

VIEWPOINT OF YOUTH

By Kenneth L. Cober

In today's lesson we find one of the most frequently quoted questions in the entire Bible, "Am I my brother's keeper?" By translating "shepherd" instead of "keeper," Moffatt has given this question an added meaning. The word "keeper" has too much the connotation of a guard in a state institution. The correct idea seems best expressed by the word "shepherd." One ought to have a pastoral concern for his brother, rather than a policeman's interest in him. Not only is the Lord our shepherd, but in turn we are to be shepherds of our brothers.

My Brother Shall Not Want

Discuss Cain's question in relation to the contrasting standards of living suggested in the following two paragraphs.

The Council of Social Action of the Congregational-Christian Church has issued a comparison of two actual family budgets. Let us call the first family that of John Jones. It is one of 5,899,000 (21 per cent of our population) which averaged \$491 annual income for 1929.

International Sunday School Lessons

This is how the income was spent to meet the needs of a family of four: Food, \$240 (\$312 was required for even a restricted diet); clothing, \$60; housing, \$100 (a slum renting for \$8.50 per month); all other expenses, including furniture, medicine, insurance, church, carfare, etc., \$91 for the year.

On the other hand, we have the study of the budgets of four thousand families living on Park Avenue, New York City, in 1929, as reported by H. Gordon Duval, president of the Park Avenue Association. The family of, let us say, Mr. Mortimer Gotrocks, has an income of \$366,000 for the year. (This was the average for Park Avenue in 1929.) Here is the way he spends it: Rent, \$4,500; groceries, \$4,000; clothing, \$21,000; transportation, \$6,500; theatre and art, \$5,000; books, papers, etc., \$500; church, \$1,250; beauty shops, \$1,000; liquor, \$3,750; flowers, \$1,095; servants, \$4,000; yachts, \$1,750; other items (gifts, doctors, education, etc.), \$15,655.

Discuss a statement by the late Ray Petty, "No man has the right to eat cake until every man has the chance to eat bread." Must a Christian be brotherly as well as honest in his business relationships? Has society either a right or a duty to curb rapacious persons and protect the economically weak?

For White Sheep Only?

Am I the shepherd of my brother, if he has a dark skin? What is your reaction to the following quotation?

Crisis, official magazine of the National Association for the Advancement of the Colored People, suggested recently that "wide as has been the sympathy of the rest of the world with the plight of the Jews, it is doubtful if any section or race has sympathized more wholeheartedly and keenly with the Jews than Negro Americans, for they have known the same type of persecution ever since the beginning of America. . . . They know ghettos. They have read countless signs: Nigger, don't let the sun set on you in this town. Unlike the Jews in modern Germany, they know lynching."¹

Commenting upon this statement, Lewis Gannett writes in the *Survey Graphic*: "The *Crisis* is right; the pattern is appallingly similar. . . . There is, to be sure, a significant difference in the direction of evolution. Germany is reverting to a medieval barbarism which had seemed long outgrown; America has not yet emerged from its traditional racial blindness. The difference is real, but it does not excuse us."²

In the Presence of Mine Enemies

An obvious fact is that Cain would not have killed Abel if he had seriously undertaken to shepherd his brother. And

an equally obvious fact is that the nations would not be engaged in killing each other today if they had given more earnest attention to "shepherding" their brother nations than to "fleeing" them. Discuss the evidence for your believing that the nations of our world did not have the "shepherd" attitude prior to the present world war.

A question which people in general are asking is, "How can we prevent this kind of catastrophe from happening again?" A group of representative Christian leaders meeting recently at Delaware, Ohio, formulated an answer to that question, which should be widely studied.³ Consider their reasons for urging immediate study of the kind of peace we want after this war is over:

1. If the proper basis is not laid in the midst of war for the future peace, another war will come as the present came.

2. A wise and just peace policy will in itself prove a powerful asset in winning the war.

3. It is certain that the United States will have a far more definite responsibility at the end of the war for other people than it has ever before acknowledged.

4. Our government must have behind it an informed public opinion if it is to receive the public support it will need for an intelligent international policy.

5. Nothing has happened or will happen which removes from the Christian church its obligation to give itself to the ministry of reconciliation among men.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. World Brotherhood.

PRELUDE. Selections from the "New World Symphony" of Dvorák.

INVITATION TO WORSHIP. "Come now, and let us reason together, saith the Lord." *Isa. 1: 18*.

INVOCATION. O Father of all, of men of all races, of men of all classes, of men of low and high degree, we call upon thee to direct our worship in this hour. Amen.

HYMN. "Where Cross the Crowded Ways of Life."

SCRIPTURE. Matthew 23: 1-12.

PRAYERS. (The following prayers may be offered by the persons to whom they have been assigned, or they may serve as suggestions for the leader's prayer.)

1. Our Father, we pray thee to accept our humble praise and stumbling words of adoration. May there flow from thee to us a full measure of grace according to our need.

2. Lord, we thank thee for all the great and wondrous proofs of thy love, showered upon our lives day by day.

Help us to awake to the knowledge that these gifts are but ours in trust.

3. O Sovereign God, let us confess before thee that we have not loved our brethren as we ought to have loved, that too often we have been blind to their distressing needs. Bring us back to a fresh sense of kinship with all thy children.

4. Grant us, O thou Giver of every good and perfect gift, the sensitiveness of soul to perceive the good in every man before we hasten to examine for the evil. May we acknowledge the obligation of Christ's commandment, that we should serve one another. Amen.

PRAYER RESPONSE HYMN. "Forgive, O Lord, Our Severing Ways," or "Open My Eyes That I May See."

A LESSON FOR TODAY.

There was a woman who had two sons. When the first was born she thought her happiness complete, and thanked the good Lord for the gift of a man-child. When another son was born, the mother knew that God had indeed smiled upon her.

The little boys grew up together. Together they romped the hillsides, together they learned the secrets of bird and beast; together they swam in the clear water of the river. Before the mother was ready, the years had flown and the two little boys were men.

Now, one of the men remained as he had been in youth. He loved his mother, he loved his brother, and he loved his God. The other man, however, departed from the faith that had been his as a child. He dishonored his mother, he slew his brother, he disobeyed his God. By his quick deed of anger born, this man became the world's first murderer.

The mother of the two boys has long been dead, and Cain has long been dead. But the story is not ended. Of the millions of men in the world, two kinds may be distinguished. Some are loving and brotherly and reverent; the others are filled with hate, they are merciless and unbelieving. Brother is being killed by brother, and mothers are weeping, and homes are being broken beyond repair. And what shall be the end thereof?

These killings will cease when all men will truly answer "Yea" to the age-old question: "Am I my brother's keeper?"

CLOSING HYMN. "O Brother Man, Fold to Thy Heart Thy Brother."

BENEDICTION. And now may there descend upon our hearts the world-sense of our being, and may we eagerly pattern ourselves after the other-ness of Christ. Amen.

¹ Used by permission.

² Used by permission.

³ "The Churches and a Just and Durable Peace."

Noah: God's Covenant with Mankind

Genesis, Chapters 6—9

Genesis 9: 1-16

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

KEY VERSE: *And I will remember my covenant.*—Gen. 9: 15

TO BE READ EACH DAY

July 20. M. God's Covenant with Mankind. Genesis 9: 1-7

July 21. T. The Sign of God's Covenant. Genesis 9: 8-17

July 22. W. Deliverance of the Godly. 2 Peter 2: 1-9

July 23. T. A Covenant of Peace. Ezekiel 34: 25-31

July 24. F. An Everlasting Covenant. Psalm 111: 1-10

July 25. S. The New Covenant. Jeremiah 31: 31-34

July 26. S. Christ the Fulfillment. Luke 1: 67-79

SCRIPTURE SAYS—

By W. W. Adams

The thoughtful student will not want to miss anything important in the great book of Genesis. It is necessary, therefore, to give brief attention to matters that lie between last Sunday's lesson and today's. Here is a summary, presented in outline form, of Genesis 4: 16—8: 22.

1. *The Descendants of Adam* (Gen. 4: 16—5: 32). Note that Cain and his descendants (Gen. 4: 16-24) are placed apart from the other descendants of Adam (Gen. 4: 25—5: 32). Can the reader suggest the reason for this? Name the two most notable persons mentioned in 5: 6-27, and recall why they are so notable. Remember also that the name "Noah" comes from a Hebrew word meaning "to comfort" (Gen. 5: 29). Take note of Noah's three sons (Gen. 5: 32).

2. *The Story of the Flood* (Gen. 6: 1—8: 19). Note several important facts in this story.

a) God now limits his sustaining presence (Spirit) with man, thus shortening the possible length of his life upon the earth (Gen. 6: 3).

b) The full harvest of sin (Gen. 6: 5, 11-13). Sin's nature is to multiply.

Mankind had become absorbed in the doing of evil.

c) God marked man's sin (Gen. 6: 6-7). God was deeply disappointed and grieved at man's conduct. He determined to destroy him.

d) Noah's character and conduct (Gen. 6: 8-9; 7: 1). At every crisis God finds someone ready for his purposes.

e) This section is important for an understanding of today's lesson (Gen. 6: 18-22). Note the reference to the covenant, and the fact that Noah obeyed all of God's commandments.

f) The destruction of all life, outside the ark (Gen. 7: 1—8: 19). Modern archaeologists, working in Mesopotamia, have uncovered ample evidence of a great flood in that area that answers in all essentials to this biblical account of the flood. It would be well also to become familiar with the Babylonian story, known as "The Gilgamesh Epic." Compare and contrast this story with the biblical story.

3. *Noah's Sacrifice to Jehovah* (Gen. 8: 20-22). God was well pleased with this sacrifice. Note also that God's punishment for sin, the destruction by the flood, did not redeem man from his wickedness: "the imagination of man's heart is evil from his youth." No, from the flood until our own day, God's warn-

ings against sin, man's sufferings, the prisons and courts, the experiences of previous generations—none of these things can drive sin from mankind. By the flood God enabled man to make a new beginning in life. That was the best God could do then; but it would not be sufficient. Man needed a Redeemer. God rejoiced in the good there was in man, as evidenced in Noah's sacrifice. Henceforth, he would appeal to man primarily through love, mercy, and forbearance; not by commands to obedience, not by warnings and punishment. So he pledged his mercy to mankind in unforgettable words: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, the day and night shall not cease."

Now we are ready for our printed passage of Scripture.

I. The Commission (Gen. 9: 1-7)

Our lesson title calls attention to God's covenant with Noah. The covenant is central in these great events. But this covenant does not stand alone. It is set in the atmosphere of man's duties and privileges, of what God requires and expects of man. A covenant has no meaning apart from two parties. We are directed first to the place man is to fill in God's plans for the future.

1. *Man's Task (Gen. 9:1, 7)*. This task is not new. We, therefore, have in this commission nothing more than a restatement, with added emphasis, of the original commission to man (Gen. 1:28-30). But man had utterly failed to carry out his commission. This failure had brought God's judgment in removing nearly all of life from the face of the earth. It thus became necessary for God to reaffirm and to clarify his commission to man.

Man's task was to propagate and transmit life. God blessed Noah and his sons, and told them to be fruitful and to increase abundantly, so as to replenish the earth. The earth had been cleared of life: man was to restore life upon the earth.

2. *Man's Position (Gen. 9:2)*. Man was to have dominion, to master all things. Beasts and birds would live in fear of man. Man's mastery of beasts and birds would rest, not upon a willing submissiveness to man, as was true in the original commission, before sin brought confusion and antagonism into the world, but upon man's might, upon the exercise of physical force that would strike terror in their hearts. Over reptiles and fish, man was to have complete control: "into your hand are they delivered." This mastery over living things was not merely to satisfy man's position or superiority; rather, it was necessary, if God were ever to bring order out of chaos and there were to be submission in place of rebellion against God.

3. *Man's Sustenance (Gen. 9:3-4)*. It seems that in the original commission man was to be sustained directly only by plant life; animals were to serve and sustain man only indirectly. Now God reminds man that he had already given him "the green herb" for food. Then God adds that "every moving thing that liveth shall be meat for you." Can the reader think ahead and recall the Mosaic legislation regarding man's food?

But there was one important exception. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." The life is in the blood, and life is sacred. God thus would set a hedge around life by forbidding the eating of flesh with the blood in it.

4. *Man's Protection (Gen. 9:5-6)*. God required man to protect the life of animals, except, of course, in the strict exercise of God's command to use the flesh of animals for food. But what of man? How could God protect the life of man himself? To cover this matter, God laid down a strict law. God would hold both beast and man responsible for the destruction of human life. Man should take the life of man's murderer. Thus God commissioned man to join

with him in restraining violence and crime. Thus we see the Scriptural foundation for capital punishment. Will capital punishment deter man from the practice of murdering his fellow-man, or cure him of the desire to commit murder? Did God's destruction of all life by the flood cure humanity's evil heart? Not at all. Did God try the flood once, and then pledge not to do so again? Does it follow, then, that capital punishment, once established, will be maintained throughout human history? If God could quit one method, the other also could cease. Let succeeding stages in revelation decide this matter.

But why was God so zealously seeking to protect human life? "For in the image of God made he man."

II. The Covenant (Gen. 9:9-11)

We have seen that which constitutes the immediate background of this covenant. The pivotal point is man's task: propagating life upon the earth. By way of summary, we note that man's position, sustenance, and protection have no meaning apart from his task. They were designed to assist man in his task. Man's task is dependent upon and is concerned with life—plant life, animal life. And all of life, centering in human life, depends upon and is to be brought into the service of life in the Creator. It is natural, therefore, to find that the covenant concerns life. The covenant falls into two parts.

1. *The Recipients of the Covenant (Gen. 9:8-10)*. This is not difficult to discover. All living creatures were to be the recipients of this covenant. First come Noah and his sons, including all of his descendants in succeeding generations. Further, God included all birds, domestic animals, and beasts of the earth: "all that go out of the ark."

2. *The Objective Content of the Covenant (Gen. 9:11)*. All flesh and the entire earth were to be spared a repetition of destruction by the waters of the flood. In the future, God would deal with sinners by different methods. Thus, God would lead the way in respecting and protecting life, and in making it possible for man to fulfill his mission, as outlined in his commission. To commission man to replenish the earth would not carry sufficient weight, if man were compelled to labor under the dread of a repetition of the destructive flood.

III. The Confirmation (Gen. 9:12-16)

What visible token or reminder would God give of the covenant just made? One was needed that would be as visible and convincing to "perpetual generations" as to Noah and his sons.

Now clear away a foolish idea. God did not at this time *create*, bring into

existence, the rainbow. He simply clothed it with new meaning, gave to it a new significance. In the future, when God brings "a cloud over the earth . . . the bow shall be seen in the cloud." And so it is. "And I will remember my covenant." And so he does. Thus man would be reminded of his task, and be encouraged by God's faithfulness.

This is only one of many covenants God has effected with mankind. It is of great importance. Watch for other covenants in later stages of God's dealings with men.

LESSON APPLIED

By Howard K. Williams

Sin When It Is Finished

It is with the moral and spiritual aspect of the flood that we are concerned in this lesson. In graphic and unforgettable terms the record tells us that the result of sin is death and that the only hope of man is redemption through God's grace. Beginning with Adam and continuing through Cain and his offspring, the world went down and down into sin, until we are told that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Note the utter perversity pictured here! The whole imagination, in all its purpose and desire, dwelt only on wickedness. When his inner thought is wicked, a man is lost. When shut up within himself, he is low and mean and gross. His case is hopeless unless he is changed within. Not only is his light darkness, but he can see only darkness in others.

Moreover, we are told that men were so hopelessly evil that God repented that he had made them, and that he was grieved in his very heart. We cannot fathom God's thoughts, but we can know God's attitude toward sin. Too many of us have lost the sense of the horror of sin.

Whatever else this story of the flood teaches, it reveals very graphically the fact that sin must be destroyed. Sin is not something to be brushed aside as nonexistent. The evil of sin is measured by the destruction of this flood and by the horror of the death of Christ on the cross. Then let us take seriously the fact of human sin. For, "the soul that sinneth, it shall die."

The Flood—the Culmination of a Process

The story of Adam and of Cain and Abel is continued in this sequence of sin and its effects. Starting in disobedience to God's command, continuing in a wrong attitude toward God, then ignoring God as earth's physical resources

were developed, men at last forgot God entirely. Their own passions became their masters, until their inmost thoughts were bad.

I have seen this process go on in Europe through a series of visits there during a period of thirty years. I was astonished on my first Sunday in Italy to find that stores were open and churches empty. The worship of God had turned into idolatry. Processions called "religious," paraded the streets, carrying images to which people pinned money. Gradually and quickly devotion to God disappeared until the passions of men reigned, finding expression in the despots and dictators of our day. That same forgetfulness of God has come to our own shores. It has spread among us like a black plague, until at times it seems that the description of the days preceding the flood aptly describes our own—that every imagination of the thoughts of man's heart is only evil continually. No wonder many people are looking for an imminent consummation of this age! What will be the result in the next generation of our open Sunday, the empty churches, the thoughtless inactivity of so-called Christians?

The Hope

One thing impresses us in the study of history: God never leaves himself entirely without a witness. In that dark day, there was a man named Noah. His name means "rest" or "comfort." Such a man found grace in God's sight. How glad God must have been to see even one such man! It was like seeing a loved, familiar face in a large foreign city. Noah was a just, upright, sincere man. He walked with God.

God has always looked for such a person when he wanted to redeem mankind. He did so in the case of Abraham, Moses, Gideon, the Maccabees, Paul, Peter Waldo, Luther, Carey, and Livingstone. Today the world will be made safe, not by external methods alone, but by those who find grace in the eyes of the Lord, because they are just and sincere and walk with God.

Herein lies a twofold glory in goodness: the glory of character *in* the good and the glory of salvation *through* the good, by God's grace. God not only promises us salvation; he also promises that through us salvation will come to others. So there is both a self-perservative reason and an altruistic reason for being good.

By Faith Noah Built (Heb. 11:7)

A person with faith is often looked upon as a feeble-minded person. Many a neighbor tapped his head as he saw Henry Ford tinkering with his horseless carriage, thinking that Ford was not quite sane. I wonder what some of the

side remarks were when Noah began building the ark! How the crowds must have gathered to see this strange sight! I wonder who did the actual work of construction, and afterward were lost. Doubtless, they thought they were more intelligent than Noah, as they collected their wages and thought he was building a boat that never would be used. But Noah was sure of God and sure of what God had told him to do. So Noah built.

Such a life always builds. A faithless life builds nothing. You cannot build an education or a business or a character unless you have faith. Faith builds. Doubt destroys.

In times such as these, we must be sure of God. If we are to build a better world, we must learn to hear God's voice, to understand what he says, and to have faith in him and his commands. We can know him only as we come in constant fellowship with him in personal life, in the home, in the church; only as, like Noah, we walk with him. Do you walk with him? Does he seem near? Or does he seem far away?

The Rainbow of Promise

Think of the rainbows you have seen. I saw a beautiful double rainbow over beautiful Yellowstone Lake. My first view of Niagara Falls is memorable because of a rainbow that overarched the scene. How colorful and beautiful a rainbow is! In the rainbow, God says to mankind: "The storm is not my last word. My last word is filled with beauty. All the colors of light are gathered up in my last word." Yes, the world was bad and the penalty severe, but one day there was light. To Ezekiel, living in a difficult day, God said, in effect, "Yes, I know how bad the people are, but keep on preaching." Ezekiel beheld a scene "as the appearance of the bow that is in the cloud . . . the appearance of the brightness round about" (Ezek. 1:28). In heaven, John tells us, there is a rainbow about the throne (Rev. 4:3).

The rainbow is a beautiful symbol of God's promise of redemption. Science may tell us that the rainbow is but the refraction and reflection of light in drops of rain, but God tells us that it is a symbol of his promise. There will come a day of victory for the good. Those who live and die for God will not have died in vain. Through the mists God ever sends the beauty of the rainbow.

But, remember, all God's promises are earmarked. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We must *believe* to make his redemption our own. "All things work together for good to them that love God." Not to every-

body; only "to them that love God." "They that wait upon the Lord shall renew their strength." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added"—but not otherwise.

It is vain to quote God's promises unless we enter into them by fulfilling their conditions. But if, like Noah we "walk with God" in true sincerity, then there are "reels and reels of rainbow" for all our needs and for the needs of all who walk with him.

"Be thou the rainbow to the storms of life,

The evening beam that smiles the clouds away,

And tints tomorrow with prophetic ray!"

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To derive from the Genesis account of Noah and the flood certain religious truths regarding God's promises and man's responsibilities.

The Plan

1. "As We Begin" (see *Young People's Class*).
2. Noah's Moral Stamina (Gen. 6:5-8; 7:1).
3. A God Who Covenants with Man (Gen. 8:22; 9:11-17).
4. God's Saving Remnant (Gen. 9:1-2, 18-19).
5. For Further Discussion.

The Procedure

This lesson continues to emphasize the truth that man is always punished for his sin. Expressed first in connection with the sin of Adam and Eve, and then in connection with Cain's murder of his brother, this truth is further elaborated in today's portrayal of a world gone wrong. So great became the sinfulness of the human race that God had to destroy all of mankind, except the members of a single family.

Noah's Moral Stamina (Gen. 6:5-8; 7:1)

Aside from Christ, is there any character in the Bible who has a greater right to serve as a symbol of rugged moral individualism? Here is a man who could be good, even when surrounded by a world totally bad. Here is an unequaled example of moral stamina. The goodness of most people can be attributed in part to the influence of other persons or groups of people who embody a quality of contagious goodness. But Noah was unable to lean morally upon such persons, because

there were none! His human environment was never an asset, but always a liability. Despite the evil influence of his age, however, Noah was able to live in such ways as to find "grace in the eyes of the Lord," and to merit his approbation. "For thee have I seen righteous before me in this generation."

Here is a quality that young people need today. Too often they are moral chameleons who take on the moral color of their environment. When they go out with their friends, they take over the moral pattern of the crowd. When in the office or the factory, they accept the moral standards existing there. Then when they come to church, they live by churchly standards.

A small boy was telling about the death of his pet chameleon. "I put him on blue, and he turned blue. I put him on yellow and he became yellow. I put him on red, and he turned red. Then I put him on plaid, and he jess bus' himself." And that is what happens to many young people, by trying to be "good fellows" with every kind of social group; they "jess bus" themselves" spiritually.

A God Who Covenants with Man (Gen. 8:22; 9:11-17)

The word "covenant" is used over two hundred times in the Old Testament. It is the basis of the Jewish conception of law. Although men make covenants between themselves, yet God also makes them in his relationship with men. Of these divine covenants, the Hebrews valued most highly those made with Abraham, Moses, and David. You may wish to have the class discover the nature of these covenants. Jeremiah speaks of a new covenant which is to take the place of the covenant of the exodus. The New Testament asserts that this new covenant has been introduced by Christ.

The covenant which God makes with Noah guarantees the uniform working of God in nature, and the continuance of his care for all mankind. Contrast this God who can be trusted, and whose word is sure, with the capricious gods of Greek, Roman, and other religions.

God's Saving Remnant (Gen. 9: 1-2, 18-19)

In today's lesson, we find expressed for the first time the idea of a "saving remnant." Sin had become rampant, and the human race had so greatly degenerated that judgment and disaster were inevitable. But there remained a small group of persons, a "saving remnant," in this case the members of a single family, who were sufficiently righteous that God could use them as a new starting point for the human race. Thus, Noah and his family were the medium through which the human race

was given another chance, a new hope.

We come across this idea again in the teachings of the prophets. During the prosperous but evil days of the kingdom of Judah, the people were again given to profligate and sinful living. A small, luxury-loving minority enslaved and impoverished the masses. Immoral and obscene acts were practiced even in connection with the worship of Jehovah. Then came the prophets, who spoke for God and denounced the wickedness of the people. God would certainly destroy them for their wickedness. Many would be killed by their enemies, others would be sent into captivity, and their country would lie desolate. But a small group of persons would remain faithful to God. They would be the "saving remnant" whom God would permit to return to their country, and upon whom he would build his new kingdom. History vindicated the prophets!

Is this process, by which mankind is destroyed for its wickedness and given a new chance through the "saving remnant," known only to antiquity, or does it still occur periodically? Is it possible that the present world conflagration is a judgment upon the greed, injustice, and godlessness of our civilization? If so, we may not utterly despair, if there but remain a "saving remnant" who believe in God and trust his ways. For God will use his "minority" as the foundation structure of a new world "wherein dwelleth righteousness."

For Further Discussion

1. Should young people ever compromise their convictions to gain favor with the crowd? Does loyalty to one's convictions inevitably entail loss of popularity?
2. Read Hebrews 11:7. Why does the writer refer to Noah?
3. Does God punish us for our sins? If so, how?
4. What truth for us does the rainbow symbolize?
5. Who are the "saving remnant" in today's world?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Bow in the Sky.

PRELUDE. "Sweet Hour of Prayer."

CALL TO WORSHIP.

"Bless ye the Lord, all ye servants of the Lord, which . . . stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord."—Ps. 134: 1-2.

INVOCATION.

"Dear Father, loud the ocean rolls
Over our souls;
Life seems a seething waste of doubt
Within, without.

Help us to know thou keepest still

A loving will

To teach thy questioning children love
Below, above." Amen.

—JAMES MILNE GOWER

INTRODUCTORY VERSE. "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us."—1 Kings 8: 57.

MALE CHORUS OR QUARTET. "My Anchor Holds."

SCRIPTURE. Psalm 77: 5-19.

HYMN. "In Heavenly Love Abiding."

QUIET ENTRANCE INTO PRAYER. The piano may play softly, "The Lord Is My Shepherd" (Koschat's arrangement, if available), while the audience bows in silent prayer. After a moment, the leader may pray:

O Lord, who art the same, yesterday, today and forever, with confidence we come to thee to meditate upon thy great and matchless promises. As the surging flow of life threatens to sweep us out on the tide of fear, help us to remember thy covenant with us, with our children, and with as many as shall call upon thee. In Jesus' name. Amen.

MEDITATION ON THE THEME.

A woman past eighty years of age was talking to her pastor soon after her recovery from a serious illness. She said: "Do you know, pastor, I don't want to leave this world. It is beautiful; it fully satisfies me." The pastor endeavored to point out to her that the beauty of this world is the very best proof of a glorious hereafter; it is an indication of the ever-abiding purpose of the Father-God to surround us with eternal goodness and joy.

Consider the rainbow, his bow of promise in the sky. After the rain clouds have broken, the rainbow is seen formed on the rain itself. It rests on the very cause of the recent dearthiness. God has promised that the sufferings of this life shall not overwhelm us, but that these trials will be the basis of godliness. We may notice, too, that the brightest rainbows are seen after the darkest storms.

God has promised to let his light shine into our darkness. Many Christians have testified to this miracle, that they have felt nearer to God in their hours of deepest need than in the happier moments of life. All in all, the bow in the sky is what Dr. Rufus Jones has called "an unexpected surplus." It would be enough for us to see the clouds disperse and the sun return in splendor, but beyond this joy there is the matchless, seven-barred bow, the "unexpected surplus" of a loving Father.

CLOSING HYMN. "When the Mists Have Rolled Away."

BENEDICTION. "May the Grace of Christ, Our Saviour."

The Book Browser

Biography, Theology, Philosophy, Pastoral Counseling, or Missions: This Month the Browser Suggests a Variety of Books That You May Take Your Choice

AS a result of his recent loiterings in the bookstores, your devoted friend, B. Browser has picked up half-a-dozen or more books of which he would like to tell you, and he feels a special urge to make his monthly letter one which obeys the Scriptural injunction and gives "good measure, pressed down, and running over." But since his space is limited (at least, that's what the editors of BAPTIST LEADER are always telling him), he will need to make his account of each book briefer than usual, for otherwise he might not be able to mention all of those he has in mind. Now that you know the reason for the brevity, perhaps you will be willing to excuse it.

■ In one of his essays, Thomas Carlyle wrote: "There is no life of a man, faithfully recorded, but is a heroic poem of its sort, rhymed or unrhymed." If that be true of biography in general, the statement gains force a hundred-fold when the life story related is that of a man whose strength was wholly devoted to the noblest Christian ends. Under any circumstances a comprehensive, well documented account of such a man as Walter Rauschenbusch would have historical and religious significance. But when the work possesses as much insight into character and as much genuine literary skill as is exhibited in *Walter Rauschenbusch*,¹ the new biographical volume by Dr. D. R. Sharpe, its publication is of major importance.

The author, Dores Robinson Sharpe, is well known in Baptist circles, for he is the Executive Secretary of the Cleveland Baptist Association. When a young theological student, he sat in Dr. Rauschenbusch's classes at Rochester Seminary; later, he became Dr. Rauschenbusch's private secretary. Because of these intimate contacts, he was able to include in the book many firsthand impressions, and he has lighted all of the factual material with the inspiration which he himself received from his great teacher.

Dr. Rauschenbusch's life spanned the period from the Civil War to the first World War, and during those years he possibly did more than any other man to quicken and direct the Christian conscience with respect to social issues. As teacher, lecturer, and writer, he labored tirelessly for such an interpretation of the kingdom of God as would

advance human welfare and establish brotherhood and peace here on earth. For a time it appeared that his dream, preached with so much prophetic power, might come to fulfillment. But when the world became filled with the flame of war, he realized that he had lived to witness the end of an age. He did not despair, however, but affirmed his belief that in the new era men would yet witness the fulfillment of the eternal purposes of God.

Today the nations are caught in another world-shaking conflict. This second conflict came before the Christian forces had fully recovered from the pessimistic mood created by World War I. The publication of a biography of Walter Rauschenbusch, therefore, is timely. We need the social conscience and the Christian optimism that were so magnificently displayed by this man of God.

■ Nearly every Baptist knows Dr. W. H. Bowler. From 1924 to 1939, as Secretary of the Board of Finance and Promotion, he gave to the churches of the Northern Baptist Convention wise and

inspiring leadership. Very few, however, have any idea of how romantic and adventure-filled were his early years as a missionary in the then pioneer state of Idaho. The hardships and dangers of those days were not matters of which he would be likely to speak. We are indebted, therefore, to that versatile writer, Rev. Coe Hayne, for collecting these missionary annals and making them available to us in *Rock and Lava*.² The book is brief, but it should be required reading for all Baptists.

■ *On This Foundation: The Evangelical Witness in Latin America*,³ by W. Stanley Rycroft, is a recommended mission study text for this year. There is a new appreciation today of our Latin-American neighbors, and here is an opportunity to become better acquainted with them. Dr. Rycroft treats authoritatively the historical and geographical backgrounds of these peoples, and then points out, on the basis of the twenty years of missionary work he has done among them, their need for the spiritual values of evangelical Christianity.

■ *Getting Down to Cases*,⁴ by Charles T. Holman, is aptly described by its subtitle, "A Case and Method Manual for Personal Counseling." Dr. Holman, who has contributed a number of important books in this field, is Professor of Pastoral Duties in the Divinity School of the University of Chicago. After some general discussion of the pastor as a counselor, he gives numerous case studies which illustrate admirably the techniques which a pastor may helpfully employ.

■ F. Townley Lord, author of *Conquest of Death*,⁵ is pastor of Central Baptist Church, Bloomsbury, England. To man's persistent questions concerning life after death, this book gives a helpful answer. It avoids no question because of its difficulty; on the contrary, it answers each one with so much fairness and ability that the reading of the book is both mentally stimulating and spiritually enheartening.

■ There remains room for only one more book. Let it be *Experience and the Christian Faith*,⁶ by Howard B. Jefferson, Baptist minister and Professor in the School of Philosophy and Religion, Colgate University. In this ably written book, he shows that there is no fundamental conflict between the Christian tradition, rightly understood, and the most coolly pragmatic approach to knowledge. This book will be most appreciated by those who already have done some study in the field of religion and philosophy.

Obediently yours,

B. BROWSER.

Baptist Leader

Books Reviewed

¹ *Walter Rauschenbusch*. By Dores Robinson Sharpe. Introduction by Harry Emerson Fosdick. The Macmillan Company, 1942. 463 pages. Price, \$2.75.

² *Rock and Lava*. Missionary Days of William Howard Bowler in Idaho When the State Was Young. By Coe Hayne. Published by the Council on Finance and Promotion, Northern Baptist Convention, 1942. 91 pages. Paper covers, 25 cents.

³ *On This Foundation*. The Evangelical Witness in Latin America. By W. Stanley Rycroft. Friendship Press, 1942. 210 pages and map. Price: cloth, \$1.00; paper, 60 cents.

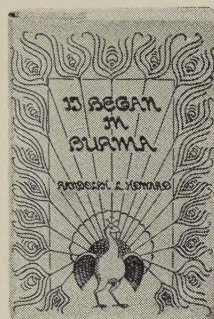
⁴ *Getting Down to Cases*. A Case and Method Manual for Personal Counseling. By Charles T. Holman. The Macmillan Company, 1942. 207 pages. Price, \$2.00.

⁵ *Conquest of Death*. By F. Townley Lord. Abingdon-Cokesbury Press, 1942. 185 pages. Price, \$1.50.

⁶ *Experience and the Christian Faith*. By Howard B. Jefferson. Abingdon-Cokesbury Press, 1942. 230 pages. Price, \$2.00.

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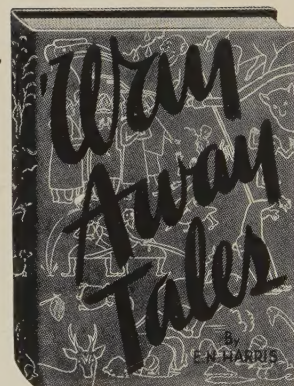
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